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AHMEDNAGAR SCHOOLGIRLS

Life and Light

Vol. XXXVII

NOVEMBER, 1907

No. 11

MISSIONARY PERSONALS. Three young women sailed from Boston, September 14th, all going as missionaries to Turkey. Miss Alice C. Bewer, of New York, goes to Aintab, to serve in the hospital in Aintab, taking the place so long and faithfully filled by Miss Elizabeth Trowbridge; Miss E. Gertrude Rogers, of New Britain, Conn., Mt. Holyoke, 1898, who goes to Van to take charge of the girls' school, a post vacant since the return of Miss Grisell McLaren, and Miss Ethel Jaynes, of Illinois, who will teach science in the girls' school at Marsovan. We feel enriched in the going forth of these recruits, each apparently providentially fitted for just her destined place.



MISS ALICE C. BEWER



MISS E. GERTRUDE ROGERS



MISS ETHEL JAYNES

Miss Adelaide Daughaday, of Sapporo, Japan, has returned to this country on furlough, and we have received brief visits from Miss Elizabeth S. Webb, soon to return to the school at Adana, Central Turkey, and from Mrs. C. A. Nelson, of Canton.

OUR FRIDAY MEETING. The first meeting of the season was held on October 4th, and the few who gathered in spite of pouring rain found it good to be there. After the helpful lesson on the joy of Christian fellowship and service, most of the remainder of the hour was taken by Rev. Ph. A. Delaporte, for eight years a missionary on Pleasant Island, now known as Nauru, about four hundred miles southwest of Jaluit, the head station of the Marshall Islands. When he went to the island the 1,600 natives were naked heathen, knowing no sin but that of intertribal marriage. Now they have a church of six hundred members, not very strong or wise, but living faithful Christian lives. He has established four schools, and the children learn much of the Bible in them. The Christian Endeavor Society, after its morning service, divides into groups which go to several neighborhoods, there to carry on gospel meetings.

Mrs. Delaporte, a trained nurse, has done much for the sick, and has so taught the natives that they have laid aside many of their former practices, which were both disgusting and dangerous. Mr. and Mrs. Delaporte are sent out by the Central Church in Honolulu, and are the only Protestant missionaries in Nauru, but six or eight Roman Catholics are now at work there. The Pacific Phosphate Company have many employees on the island, and Mr. Delaporte conducts services for them also.

We cannot expect to have a missionary at every Friday meeting, but very often one, or more, is there, and even without them, the gathering is well worth while. Plan to come if possible. If not able to be present can you not join your prayers with ours for those who so much need the service of intercession?

SILVER ANNIVERSARY. The Twenty-fifth Anniversary of the Old Colony Branch was celebrated October second in Taunton at the Broadway Church, where it was organized. There was a variety of interesting exercises, including much reminiscence. The joy of the day culminated in the afternoon when the silver offering was received, and added enough to the previous receipts to bring the contributions up to the amount asked of the Branch by the Woman's Board, with several hundred dollars besides for an extra gift for an object which for months had been the goal of their efforts.

OUR CONTRIBUTIONS FOR THE MONTH. In the month ending September 18th our treasurer received \$10,919.89 in gifts for the regular pledged work of the Woman's Board of Missions. This is a gain of \$1,920.51 over like receipts in the corresponding month in last year. The record for the current year will be closed ere this reaches our readers. At this date we record a gain of \$1,565.65. We hope, with trembling, that enough to meet the need may come in ere October 18th.

GOOD CHEER FOR MISSIONARIES. "I never should have thought of sending such an absurd book as *Pigs is Pigs* to our missionaries in China." But some one else did, and it gave much amusement to our dear Mrs. Perkins, suffering from broken bones, and to her husband, who was ill at the same time. And some one else sent *The Call of the Wild* to India, thinking that the story of Arctic adventures might bring a suggestion of "pleasant coolness in the heat." Some rare postage stamps gave much pleasure to one of our missionaries in Eastern Turkey, who has been collecting them for many years, and who finds them a solace in the long, quiet evening after a hard day's work. A recent magazine or a fresh bright story passed along, to our workers in Mexico, furnishes something worth lending to their English-speaking visitors. Cannot the readers of **LIFE AND LIGHT** do more of this? It costs no more to send a book by mail to China or India than to send it to the nearest town at home. And it is "not what we give, but what we share, for the gift without the giver is bare."—PHŒBE.

"LEADERS IN COUNCIL." The attention of all leaders of Young People's Work is called to the article in this issue on "Leaders in Council." We hope that all leaders will help to make this department a success by sending in questions or answers based on their own experience of problems or their solution.

ATTENTION is called to the new program for the coming thank-offering meetings. This has been arranged by Mrs. C. H. Daniels. It has the advantage of having not only the responsive readings in full, but also the hymns to be used. Let us have large-hearted, warm-hearted and true-hearted gatherings, and many a precious thank-offering in recognition of some signal blessing from Heavenly Love. Price, one dollar per hundred. Smaller quantities at same rate.

The Prayer Calendar for 1908 has been prepared by the women of the W. B. M. I., and is very attractive. We wish, and our missionaries wish, that every woman in our churches might follow this calendar day by day, that so in praying together we might bring great blessing to the workers, both in the field and at home. Price, 25 cents; by mail, 30 cents. Send to Miss Hartshorn.

A WORD IN DUE SEASON. A letter recently received by our treasurer says: "While convallescing from a severe cold the **LIFE AND LIGHT** was brought to my bedside as the only mail which came to me that morning, and, having nothing else to take my attention, I was able to give this valued periodical more than usual attention, much to my delight and spiritual profit.

"While not wise in missionary lore, I have the pleasure of knowing a few missionaries, and always look in every number for a word or two about my dear childhood teacher, Miss Laura Farnham, of Adabazar, Turkey. Then I like to hear from Mrs. Pettee, of Japan, our brave Ellen Stone, and the work in Spain. Of course, anything about Pao-ting-fu interests me, for I had met both dear girls of blessed memory, Annie Gould and Mary Morrill. I also know some of Miss Worthley's family in Brunswick, Maine. Imagine my pleasure, then, at all the good things which met my eyes in this number.

"With these delights came Mrs. Daniels' 'Just Now,' and I had only to read it to feel sure that the five dollars remaining of my 'tenth' should be sent to you to help make up the deficit mentioned in 'Just Now,' and I hasten to send it with the prayer that many more 'fives' will come to you in the remaining two weeks in answer to that appeal. Now, why have I written all this? Simply to show that I think reading my **LIFE AND LIGHT** alone, with no other reading or duties pressing, the Holy Spirit could more strongly impress its contents upon my mind, and make me feel more keenly the duty and privilege of giving."

THE OTHER SIDE. One of our subscribers recently received a call from a young Armenian who had come into the church life in her home town. As she welcomed the young man he spied upon her table the October issue of **LIFE AND LIGHT**, and immediately seized it and began to look over the pages. "I have never seen anyone so interested in the magazine as this young foreigner," says our friend. As he looked at the photographs of Harpoot villages, he said, "I know this place, and this; I am acquainted with this woman; I used to see this Bible woman. I knew her husband." It was with reluctance that he could be turned from the perusal of the story of home—that was the secret. To him it was not "foreign missions," but good news from a far country, his home land, and as he laid down the little book, he said, "Oh, this is a great work you are doing; you do not know how great it is."

Perhaps if more of us thought of these lands as the adopted homes of our dear missionaries, we might be more eager for the "news" of **LIFE AND LIGHT**.

A NEWSPAPER MAN'S
CONVICTION.

Mr. F. A. McKenzie, an English newspaper correspondent during the Russo-Japanese War, begins an article in the *Sunday Strand* by avowing that he is a believer in foreign missions: "I believe in them as an essential part of living Christianity, because life involves growth, and the church which is not a missionary church is dead. I believe in them, too, because of what I have seen of the lives and the records of the representatives of the churches in distant lands. I believe further in foreign missions because I have witnessed something of the lower levels of life from which Christianity seeks to raise men."

OUR WORK IN MADRID

BY MISS KATE G. LAMSON

[Foreign Secretary of the W. B. M., and recently with Miss Day, our Treasurer, our delegate to Spain.]

WHEN laboring continuously in any great effort it is often the case that the worker becomes so much absorbed by details as to lose sight of the results which are really being accomplished. The peculiar satisfaction of seeing how much has been done is less frequently given to the workers most actively engaged than vouchsafed to a more temporary observer. Such was the privilege given two officers of the Woman's Board of Missions on a recent visit to Spain. One can hardly realize now the small beginning made by Mrs. Gulick so many years ago with one pupil as the nucleus for a school. Since then that school has grown to the point of overflowing all available space, and to-day those who would come to receive its benefits must oftentimes wait their turn or be disappointed altogether. Fifty-two girls constituted the family found in two houses near to each other on the Calle Fortuny in the spring of 1907. It would be difficult to discover in any school abroad or in our own land a brighter, happier, more attractive set of girls. They had been gathered from homes scattered well over Spain, and the families which they represented were of many social grades. The daughters of day laborers were there, with those of men in responsible business positions, of pastors of the Protestant churches, and of professors in Spanish institutions. Yet only one grade was to be found in the school, and that was one which constituted a united Christian family, differences which made themselves recognized in the outside world being undiscoverable except when direct questions were asked. With the efficient and devoted staff of lady missionaries of the Board, who have the school in charge, there labored Spanish teachers, themselves formerly pupils, and now assisting in the work of teaching, in the housekeeping and industrial departments of the family life, and exerting everywhere an influence strong for good.

On the other side of the same street lies the property owned by the International Institute for Girls in Spain, a corporation organized in 1892 under the leadership of Mrs. Gulick. Up to the present time it has devoted its energies principally to the work of providing suitable buildings for the school, and Alice Gordon Gulick Memorial Hall, now nearly completed, will furnish class rooms and laboratory facilities for all our educational work. In the fall of 1906 the school was divided, and the corporation assumed the responsibility for students in the three upper classes of the Government Institute course.



PUERTA DEL SOL

They also offer other courses to attract girls of the upper social classes. As yet only a partial faculty has been sent out by the corporation, and the greater part of the instruction has been furnished by that of the Woman's Board School. The school of the corporation retains the name, "International Institute for Girls in Spain," so long identified with the whole institution, while that of the Woman's Board will be known as "The Normal and Preparatory School for Spanish Girls." The latter includes the Normal, the first three years of the Institute, and all the preparatory courses. The two schools are financially independent of each other. The corporation will look to the Woman's Board to pay rental for the use of the class rooms

needed, while it will pay the Board for instruction given by members of that faculty to students of the corporation school. The present article deals altogether with the great work developed by the Woman's Board and dependent upon that organization alone for its support.

The educational standard set before the school is a high one. Everyone is familiar with the later history, all know how the students have been prepared for passing government examinations, where requirements are of a very high order, and where apart from the pupils of these two schools none but young men strive for the honors. LIFE AND LIGHT has told us of the successful struggle made year after year by these girls to pass the examinations. The list of studies embraces Spanish history, rhetoric, Latin, literature, mathematics, pedagogy, astronomy, ethics and psychology, chemistry, botany, natural history, besides music and instruction in sewing and embroidery, and modern languages. An interesting feature, and one which shows how wide is the scope of the work, is found in the kindergarten, which has been taught for the last two years as a labor of love by an American lady who is a skilled kindergartner. Some of the little ones gathered there come from English families, some from Spanish. They go back to their homes day by day after the happy hours spent in the kindergarten to testify among their families and friends in Madrid to the value of a school which gathers in the little children as well as those of a larger growth. From the age of ten pupils are received, and are led up from the elementary classes to the more advanced work if they prove able to undertake it and if their families are willing that so much time should be devoted to an education as yet not too much esteemed by the Spanish people. This esteem which was so conspicuously absent in the early years of work, has been growing with the growth of the school, slowly but surely. That the Spanish people, as a nation, are not yet reached by it is shown by the fact that only in these allied schools of our own W. B. M. and the I. I. G. S. is the advanced work done which has been noted above. At no other point in all Spain are girls prepared for government examinations or in any of the higher grades of study.

While enumerating the studies prescribed nothing was said of religious instruction. This omission was intentional at that point since it affords a topic in itself. The religious life of the school is the foundation of everything done within its borders. The faculty realize that only through Christian education can the girls of Spain be elevated, and that to know books without the knowledge of God is a poor preparation for any work in life. Hence, each school day opens with prayers in the assembly hall, participated in by all. This exercise is followed by classes in Bible study. On one evening of the week each teacher gathers about her in her own room a group

of girls committed to her for her special care and guidance throughout the year. At this quiet evening hour the thoughts of the girls are directed toward the highest things; here teacher and pupils come heart to heart as well as face to face, and from these groups prayers to the God of all truth and wisdom arise. On Sunday evening the school assembles as a whole, two Sundays in the month for meetings of the Christian Endeavor Society, the other nights being given to a song service. It was sweet, indeed, to ears not familiar with the Spanish language, to hear many of the same hymns which we have sung so often with dear English words, sometimes accompanied by Spanish, which so closely followed our own version that it was intel-



THE PRADO PICTURE GALLERY AND CHURCH OF ST. JEROME IN MADRID

ligible to the strangers. Sometimes both music and words were quite unfamiliar. The sweet voices of the girls, joyous with the love of music and ringing with a faith new born in some, stirred the heart of the listener as they called often in song on the name of "*Jesus mi Salvador.*" In the Christian Endeavor meeting the girls acquire ability to conduct similar gatherings when they leave the school. We must remember that these, our pupils, are themselves to be the gauge of the highest and best in life when they return to their homes, that they will be the leaders in the community, and that what is done to foster the Christian life will be done largely by them. Furthermore, they have not the aids to constant growth, intellectual and spiritual, which abound with us, and what they learn in those hours of fatness at Madrid must suffice to feed them through years of leanness after-

wards. This made their Christian Endeavor gatherings full of pathetic interest to the onlooker; and the ingenuity shown in presentation of the topics, the variety of subjects put, and the spirit which pervaded all, were astonishing. On Sundays when the two Endeavor Societies do not hold their meeting together a little knot of younger girls may be found in the afternoon surrounding the teacher who guides them in their Junior Endeavor exercises.

Attendance at church services is required of every pupil. If a girl comes from a Protestant Church, which is represented by one of similar denomina-



BRIDGE, AND A WASHING PLACE BY THE RIVER, MADRID

tional connection in Madrid, she is sent there. By far the larger number attend the Presbyterian Church, and this would be the choice of almost every girl in the school if left to herself. Even those of Catholic faith greatly prefer the simplicity of this plain, unelaborated service and the directness of the preaching given by the pastor, once himself confessor to Queen Isabella. A goodly number of the students attend the Episcopal Church. A few whose parents wish them to be present at Mass are sent to the Roman Catholic Church.

The question naturally arises, to what do the girls go when they leave school? The work of teaching is that which is open to them to a greater extent than any other. Many times they return to their own homes to take

charge of the local school. Those who pass government examinations have no difficulty in obtaining positions of high grade. As yet the fields of usefulness for women in Spain are limited, but a new day is dawning for this land which has so long resisted progress. We believe that the future will show an increasing demand for young women with business training to go into offices, and we hope that preparation for such occupations will be given as the need becomes more imperative. In speaking of the life work of our girls we cannot overestimate the importance of the positions of usefulness which they occupy as wives of pastors and makers of Christian homes. We should need to follow these children of our love to their homes all over Spain, and trace their course not there alone but where, as is often the case, the years lead them away from their own country into other lands, in order to realize the influence which the school has exerted. Such an inspection would make us turn our thankful hearts to the God who blesses every labor done in his name, and believe with new understanding that by his Providence, it is true of them that,—

“Not one life shall be destroyed
Or cast as rubbish to the void,
When God hath made the tale complete.”

FRESH NEWS FROM THE ORIENT

[Dr. J. L. Barton and Prof. E. C. Moore, sent last year by the American Board to visit their missions in China, returned in September. Their report is full of interest, telling much that women ought to know.]

THEY had the privilege of conference with high officials of the Chinese Empire, with many representatives, diplomatic and commercial, of the United States and other governments, with gentlemen of various nationalities engaged in business in China, with editors and authors, both Chinese and foreign. They visited many of the imperial and private schools, colleges and universities of the empire, and made the acquaintance of several national leaders in moral reform. They traveled within the empire of China and along its coasts by steamer some 3,600 miles, by railway within the country about 3,500 miles, and by the ordinary Chinese methods of conveyance, as by cart, mule litter, by drays borne by coolies, by rickshaws, on foot, and in native river boats some 2,300 miles, making a total of 9,400 miles within the empire.

EDUCATIONAL AND OTHER REFORMS

They discovered absolute religious tolerance on the part of the government, with the exception that pupils and teachers in government schools

are required periodically to do homage to the Confucian tablet, although avowedly Christian teachers are exempt from this rule. A sweeping revolution has taken place within the last two years in education. By imperial edict the old system of examination in the Confucian classics has been superseded by examinations in mathematics, in modern sciences, in European languages, in general history and geography. This has led to the organization of secondary and higher schools, but the supply of properly trained teachers is wholly inadequate. Thus the mission schools have a great and unexpected opportunity. They are called upon to supply the need of the national schools for teachers of the new learning. English has precedence over all other foreign languages. Under the stimulus of the new intellectual awakening there is extraordinary demand for modern literature of every sort, including discussion of scientific matters, of politics, economics, geography, history and religion. Bookstalls are found on every hand and new publishing houses are constantly springing up. The missionaries of the American Board have an honorable record in Bible translation and in the production of well-known works in science, history and theology. A practically unlimited field is open to those who have gifts in this direction. This amazing reform has led also to the establishment of schools for women, who have exerted great influence, from time immemorial, in the social system of China. The modesty, reserve and strength of the Chinese women profoundly impressed the members of the deputation. The need of an intelligent and sympathetic guidance of the woman's movement in China on the part of tactful and devoted Christian women from the West cannot be overestimated. Work for children in the kindergarten was found to be a most popular and effective educational agency. This revolution in education is sufficient, if properly guided, to accomplish the gradual reorganization of the whole empire. It is a deplorable fact, however, that the spirit of unrest and of political agitation is rife among some, at least, of the 20,000 Chinese students who are at present studying in foreign lands, the most of them in Japan. This tendency, together with a traditional reverence for the scholar, makes the student class at the present time an element hard to control and dangerous if misguided.

The Chinese press, almost without exception, speaks in derision of idol worship. Temples have been frequently converted into schools, the images being walled up in a dark closet with the explicit assertions that in a few years they would be taken away.

CHINESE INITIATIVE. In view of the improved means of communication in the country, and of the growth in number and efficiency of the Chinese Christian leaders, missionary forces are being concentrated at strategic

centers rather than scattered over a wide area. This lays the burden of the evangelization of China directly upon trained native agents, who are showing great power of initiative. In the judgment of the deputation, the time is fast approaching, even if it is not already here, when in China, as in Japan and elsewhere, the direction and control of their Christian Church should be in the hands of the Chinese themselves.

OUR MEDICAL WORK IN INDIA AND CEYLON

BY DR. C. C. CREEGAN

In Dr. Creegan's recent tour around the world the work in our hospitals impressed him deeply, and unsolicited he gives this testimony to their excellence:—

THE best hospital, with one exception, which I visited in nearly seven thousand miles of travel through India and Ceylon, is the one under the efficient direction of Dr. Ruth Peabody Hume and Dr. Eleanor Stephenson at Ahmednagar. When I asked Dr. Robert Hume to let me see the wards on the second floor he said: "My daughter has charge of this hospital, but in order that the Mohammedan and high-caste Hindu women might be free to come for treatment without the fear of meeting men I have never been upstairs." The new and beautiful bungalow near the hospital furnishes a satisfactory home for these skillful physicians, who are bringing the light of the gospel as well as the ministry of healing to thousands. It is said of Dr. Louise N. Grieve, that she has saved several hundred plague patients—a larger number than any other physician in India. As she has had the plague, and is therefore immune, she feels a special call to this work of philanthropy. I went with her through the streets of Satara; saw the humble homes from which the dead had been taken only a few hours prior to my visit; sat by her side in the tonga while she treated a child who was ill with the disease; and thus came to see from her point of view something of what it means to be a lady medical missionary in India. When one learns that Dr. Grieve treated during the last year 4,478 patients unaided by hospital or trained nurses, one cannot but feel that funds should be provided at the earliest possible moment for a well-equipped hospital. Moses was not the only one who has tried to make bricks without straw.

Dr. Harriet E. Parker is probably the best-known lady physician in India. In her hospital, which is altogether too small for her large and growing practice, she treated last year, at Madura, not less than 18,000 patients. In addition to the hospital work proper and the clinic of often more than one hundred patients a day, she has constant calls to outside

practice, often to neighboring cities and towns. Last year she went with one of the lady missionaries on a ten-days' tour among the villages. One day she treated two hundred and eighty patients and on another three hundred and thirty-five, making an average of about two hundred for each day during the tour. Is it possible to estimate the good done by Dr. Parker and others who are doing a similar work? Is not life worth living when one can touch thousands of lives not only as a thoroughly trained physician, but at the same time teaching them of the Great Physician and his power to save as well as to heal?

The largest and finest hospital which I have yet seen connected with a mission station is the McLeod Hospital at Irsuvil, Ceylon, under the efficient care of Dr. Isabella H. Curr. When I visited this splendid hospital, with its ample grounds and spacious buildings, of which New York or Boston would be proud, I could not but wish that some others among our faithful and worthy medical missionaries could have buildings half as good. Dr. Curr, who had just resumed work after her vacation, was rejoicing to have as her assistant a trained nurse who has had large experience in Syria.

Perhaps if one will note the large and successful work of these elect medical women in India and Ceylon, and add the names of many others who are doing a similar work in other lands, one can have some idea how far-reaching and blessed this ministry is. Let me in closing congratulate the three Women's Boards upon the army of true, consecrated, efficient and heroic women who represent them on the foreign field "of whom the world is not worthy."

FAR WORSE THAN FAMINE

BY REV. H. G. BISSELL

[Mr. Bissell is the son of missionaries, and the brother of Dr. Julia and Miss Emily R. Bissell. His addresses in our churches during his recent stay in America will not be forgotten by any hearers. See *frontispiece*.]

THE effects of a famine are long lived, yet famines are occasional. The following is a sample experience repeated perennially in nearly all parts of India. In a village near Ahmednagar there lived in the quarters for the outcasts a poor family consisting of father, mother and four daughters. The two older girls were married in infancy. (Government census records in one state, or presidency, five hundred widows under one year of age.) When they were twelve or thirteen years old the father was stricken with paralysis. There were no boys in the family. The main bread winner was disabled. What would the family do? The mother made some plans;

she told the two daughters to go to the great city, and enter houses of ill fame. They did so.

The third daughter came to be thirteen. Ever since she could walk she had been going to the Mission School. She had been with the teacher's wife a good deal; she had learned many sweet songs and Bible verses; she knew about Jesus. Her mother whispered the same sad message in her ear, "Go to the city, daughter, and live with your sisters." But she refused. "Then you starve and die," said the mother, and her home was closed. She stayed anywhere, ate what she could beg or find, and slept

on the steps of Maroti's temple, the guardian god of the village. Four days she fought her battle. The mother heart yielded a little. She found the girl, and said, "Daughter, go and cook for your sisters, sweep for them, do the marketing, the grinding at the mill, do anything, but you must go." The innocent child yielded.

But the same night she ran away from the haunting horrors of the house of sin, and came in tears and trembling to us. "Take me to some safe place," she cried. "Hide me from the demons. Oh, does no one care for me?" She told us her sad story after she had quieted down in the safe shelter of friends. I talked over other plans for her with the

parents. They were pleased to think she was to keep on with her books. She was taken, by my sister, into the girls' boarding school at Ahmednagar. Later she learned to weave rugs, and earned her living, sparing her mite for the salary of the pastor who received her into church communion.

There was a fourth daughter. While she was still a child of four her mother took her to the temple of Khandoba, the deity to which Hindu girls are sometimes wedded, and thereafter lead lives of prostitution. In her despair at the father's continued illness the mother had said to Khandoba that she would offer him her child to lead such a life in his name if only he would recover the husband. The father never fully recovered. The little child was never rescued. No one knows where she is. I am not sure just who cares.



SIRUR SCHOOLGIRL

About eight out of ten girls who might run away to us for help as the first one did, we would refuse to take for lack of fifteen or twenty dollars a year to keep them, educate them and give them some useful pursuit for life. Nine out of ten of the second kind whom we might rescue, after getting the permission of the parents and the gods we would have to refuse to take for the same reason. Many of the rescued famine girls have doubtless been saved from such ruin as this; a ruin worse than the sufferings from starvation. People often object to giving toward the support of children with parents. Here were three daughters in a single family, whose parents started them on the road to ruin. Fifteen dollars a year for a few years, from a Chicago friend, saved the other one. One hundred and fifty dollars gives a boy or a girl ten years' schooling in Ahmednagar.

HE GAVE HER A SIGN

BY MISS ELLEN M. STONE

(Long a missionary in Bulgaria.)

[The capture of Miss Stone by brigands, and her detention in unknown hiding places for five months, will not be forgotten.]

A DOZEN years or more ago a branch Sabbath school was started in the village of Novo Salo (the new village), perhaps two miles from Philippopolis, Bulgaria. It encountered a pretty stiff opposition at first from the villagers, but Brother Demeter, who had opened his house for the school, was unafrighted. After a time one of the earnest-hearted, motherly women of the church in the city assumed charge of the school. Friends provided funds for carriage hire, when necessary, and this faithful worker continued her service of love, alike through the heats of summer and the mud and cold of winter. Of course the school grew and strengthened.

Her way led near to the artillery barracks. The soldier boys quickly learned to watch for the coming of the lady on her way to the village, for she gave them something tempting to read—tracts, copies of the mission paper, the *Zornitsa*, or Scripture text cards. How eager they were for them, and not less to listen to the motherly talks which their new-found friend stopped to have with them. This loving-hearted woman has grown-up sons of her own, and knows how to win the hearts of other mothers' boys.

After a time some of them asked permission to go on with her to the village. She gladly accepted their escort. Thus the artillery soldiers reinforced her school. When they completed their term of military obligation, and were mustered out of the ranks of active service into the reserves, some

of them carried in their hearts to their village homes the good seed of the kingdom of God, which their faithful friend had sowed by the way. New men came in their places and the work went on, quietly and without much observation from men. That it was powerful, became blessedly evident from the following letter, which this Bulgarian sister received one day not long since. It was addressed to Mrs. D. Gradinaroff, Protestant Missionary, Philippopolis, Bulgaria. "In haste," written large across one end of the envelope, carried it safely to her. Her heart was filled to overflowing with joy, as she read:—

"We salute you, Mrs. Gradinaroff. We desire to become acquainted with you, God willing. We learned of you through a boy from our village, who was in military service in Philippopolis, and who had been to your teaching (Sunday school). He has told us of the very beautiful instructions and discourses you have preached, and we desire them. We consulted together, about thirty young men, even more, but we will not boast ourselves, nor do we lie to you; but we all wish with one heart to buy each one a Bible and a Testament. I took the responsibility to say that with God's help I would get them, and wrote to B's bookstore in Sophia, but he paid no attention. (This B. is a rabid Socialist, with no use for the Bible.) As we could not find out from where to get the Bibles, we were very sorrowful and thoughtful. At the same time the above-mentioned boy advised us to beg Mrs. Gradinaroff, and we hope you will pity and help us, and with God's help deliver us from despair and we be saved from destruction. We all pray you, Mrs. Gradinaroff, have the goodness to become the means of saving us, and send us twenty Bibles of medium size. There are also twenty more boys, but they are poor and cannot pay for themselves. Have the goodness to help them, we earnestly pray you.

"As we are unacquainted with you, forgive us this step we have taken in writing to you, and since we are unknown, send them C. O. D. to the city of H., and we will get them from there. Take this trouble and God will reward you for it, and deliver us from this sorrow about the Bibles.

"If you cannot fulfill our request, at least send us a letter, and the prices of the Bibles and Testaments and other godly books. Do not forget us and God will not forget you. And about the Bibles for the poor. If they cannot be had at a reduction, we will gather a present, and you the same, and so you will send a package of twenty Bibles for the poor, for Jesus' sake. For the other twenty we have gathered the money. Do not laugh at our letter. We are ignorant peasants. With obedient salutations,

G—— E——, the church carpenter."

Upon learning of this letter, Dr. G. D. Marsh started off at once, with the good colporter, to carry the books to the ex-soldier boys, and to explain to them the teachings which they were so eager to know. He found them watching for their Bibles, of which they bought and paid for twenty at once. The writer of the letter, who seemed to be a leader among them, was at work in another village, so they did not take the second twenty, but a large discount was promised them. Later they sent to Philippopolis for twenty Testaments, a lot of single gospels and Golden Text cards, which were at once sent to them by mail. They say they are all reading, the village teacher and everybody. "How far that little candle throws its light," and what joy has come to the faithful worker who took to her heart not only the villagers in Novo Salo, but the throngs of soldier boys from the barracks.

Mrs. Gradinaroff was doubly happy over the letter from her former scholars, because it came to her when she was tempted to be discouraged. Some people who ought to help her were criticizing her work adversely. A few of her scholars had left, and she was wondering if she ought not to give the school up to some one else, though her missionary friends knew that no one could begin to do as well as she does. She prayed, "Lord, show me a sign. Shall I keep on, or shall I give up this work?" Then came this letter and she felt that she had her answer. Mrs. Gradinaroff was one of the early pupils of the girls' school in Samokov, and honors it.

HOW THE INNER COURT WAS REACHED

BY MRS. B. C. BROOMHALL

[The wife of an official in Tai Yuan Fu, besides being an opium smoker, had been seriously ill for many months, so her husband sought the help of a medical missionary. In deference to Chinese ideas of propriety the physician sent his wife to make a preliminary examination, and she tells the story of the case, which we have regretfully condensed.—ED.]

A BRIEF inspection showed me that no plaster, ointment or "washing medicine," as she suggested, would cure her, but that operation would be essential. She received the news very calmly, and then added, "But you will have to do it; this is a ladies' court, and no man could possibly enter here." Then the Bible woman chimed in: "Do not fear, do not fear, the foreign doctor is as used to women as to men; in our hospital he sees women day after day; in foreign lands he has used the knife on hundreds of women, and there and here the sick have gone home rejoicing and well." This speech had the desired effect, for Mrs. Bao promised to consult with

her husband and let us know the result. Then followed refreshments, tea, cake, sweets, pears and divers nondescript dainties. Although this was my first visit, when one feels loth, as one does at home, to push "the doctrine," the circumstances and her pathetic story made it easy to tell her of the God of all comfort who is near to us in all our sorrow, and as the Bible woman had with her Chinese illustrations of Psalm xl. we had quite a nice talk with Mrs. Bao before leaving, during which, however, the daughter and servants, in stage whispers, discussed my personal appearance, clothes and powers of speaking Chinese. The result of my visit was that the next day the official himself, clad in crimson silk and furs, and attended by two outriders, came to call on Dr. Broomhall, and it was agreed that the doctor should be allowed to see the lady as operation seemed necessary. On the appointed day we went together; Dr. Broomhall was escorted to the guest-room, I to the womern's court, where we awaited the advent of the gentlemen. It was most amusing to behold the scuffle when the gate was opened and the doctor appeared in the court—such a hobbling and running as the daughters and younger women speedily vanished behind unthought-of curtains at the approach of a strange man. The usual formalities were gone through—"Your honorable age," etc., and the professional part of the visit began. Examination proved that operation was necessary if Mrs. Bao wished to be relieved of her discomfort, and a day was finally fixed upon for the event.

When the day came I went on ahead to make preparations and to order as much boiling water as they could produce, and partly to comfort the poor patient, who, in spite of being cheerful and full of hope, was inwardly in a state of great trepidation. I found her adorned in a brand new royal blue and black garment, the gloomy canopy removed from her bed at our request. and Mrs. Bao herself quite excited about the "dream medicine," which was to send her to sleep so that she should feel no pain. As soon as the necessities for the operation had arrived from the hospital we began. The chief assistant mounted the "kang" with the anæsthetics, the boy nurse stood ready, while the doctor, in his shirt sleeves, commended her in a few words of prayer to the God of love of whom she as yet knew so little.

It was a strange mingling of the East and West that morning. The silence only broken by the irregular breathing of the patient, the constant clatter of the instruments in the tray, the quiet orders of the surgeon, an old cock greeting his neighbor from the courtyard wall, the doleful wail and drumming of a funeral band at one end of the street, and the shrill pipe and clanging cymbals of a heathen wedding a few doors off. The fumes of ether blended strangely with the smells of opium, old tobacco, ancient food, and that smell of all smells which pervades all things Chinese and seems to

be an essential part of China. It was a strange operating theatre, too, the ceiling and walls begrimed with the dust of ages, dusty paper pictures suspended from rusty nails, pots, kettles, vases, old clocks, basins of food and potatoes, tobacco and opium pipes and chopsticks vying with one another for a place on the floor, table or window sill, and the brick floor almost slippery with the dirt of ages—and no wonder! as onto this floor the family spat, emptied water, threw nutshells, paper, peel, ashes and sundry relics of everything imaginable.

In spite of the surrounding filth one spot in that room must have been clean—the region of operation. It seems like one of the “miracles of modern missions,” for in spite of fearful odds, everything did perfectly. The operation was far more difficult than had been anticipated, the hemorrhage was appalling, and under the trying circumstances work was difficult. When all was over we went home, and in the afternoon I returned to see that everything was progressing.

I found Mrs. Bao sleeping heavily, but she soon awoke, and her first remark was, “Is that the Si-niang—won’t you pray to the Heavenly Father that I may get well soon?” And so I prayed, and then she did, very simply and quietly at first, but then she seemed to be dozing off once more as her prayer changed from a childlike petition to heathen repetitions of almost unintelligible words. From that day onwards began a succession of enjoyable daily visits to do the necessary dressings of the wounds. I boldly dispensed with the services of the Bible woman, realizing that the plunge had got to be made some time or other, and it is far easier to pay one’s first visits and give the simple teaching one can without the listening ears and maybe kindly criticism of anyone who has listened to one’s first blunderings in the new and awful tongue. So impressed were they all, ladies and servants alike, by the Western skill and the result of the operation, that day after day I was free to do and say exactly what I pleased. Day by day the kind welcome met me, and day by day was I asked to sit on the patient’s bed and chat with her as long as I liked. One day she even said, “I have not washed for five days, but I will wash to-day in the same water with the Si-niang to show that I like her.” But I took good care to wash quickly that day!

Usually we went to business first; I did the dressings and the pleasures followed. They were much impressed by the fact that I washed my hands with foreign soap before and after touching the wounds, and they were quick to learn that the one and only family towel which mopped Mrs. Bao’s perspiring brow, polished the table, rubbed down the chopsticks, dusted the chairs, and was used as family sponge and kettle-holder, was not the towel on which I wished to dry my hands before setting to work. The three

daughters, two grown up and betrothed, and one a sweet, large-eyed child of twelve, proved very able helpers, and servants were sent flying at their command for me. When the work was done the eldest daughter would say, "The Si-niang truly troubles her heart and uses her strength for us," and then all would press me to eat the dainties provided. It was hard work at times to have at all times of the day to submit to feeding on the delicacies prepared, and always an ordeal to sit gazed upon by seven or eight pairs of eyes as I endeavored to pick up nuts, sweets and cakes with long, thin chopsticks. Still worse was it, armed with these implements of torture, to eat half bad poached eggs floating in hot water, huge sweet potatoes, ordinary potatoes dipped in sugar, and sticky rice balls. Just at the critical moment when I thought the slippery egg had reached its destination, the chopsticks would twist and with a splash the egg would descend into the basin and the hostess politely say, "The Si-niang's manners are good—she is like a Chinese lady." Such daily visits gave one a real footing in that home, and I had an insight into the smaller details of daily life, which alone made it worth while spending an hour and a half with Mrs. Bao. To her time was of no consequence, and to this day she cannot understand why I will not go and "sit a whole long day and chat."

When work and refreshments were at an end there came the most interesting part of all; and although until my first visit Mrs. Bao had apparently no idea of the existence of such a one as the Son of God, yet it was usually she who began to speak of higher things. "Tell me about the birth of Jesus," she said one day. "How does God forgive sin?" on another; and always she was ready with keen questions, which, with my limited knowledge of Chinese, were difficult to answer. One great help was that she could read, so that texts and portions of Scripture could be left with her, and from day to day I found that she read them constantly, even adding punctuation marks in one or two cases that she might understand more readily. It was such an intense joy—a joy that one cannot conceive of at home, where every child even has some initial knowledge of the things of God—to find this lady literally drinking in and really grasping the simple truths of the gospel as she heard them. One day I read to her the story of the prodigal son; she literally beamed, and turning to the servants, who were listening, said, "These words are good; do you understand them?" and repeated the story, explaining perfectly clearly the deeper meaning of the parable and the love of God for us. She was truly touched by the love of God; of that I am certain; and it was really pathetic to see how, as the light dawned, though so little as yet, on that dark mind, she felt the need of somehow thanking God for all his goodness to her, especially in her recovery from the operation.

At times it was a visible struggle between ignorance and knowledge, darkness of heathenism and the true light; and more than once she asked me to pray with her, and even prayed herself. One Sunday afternoon she was extremely interested, but not so the attendants. While we two talked they chattered; and while I was praying one was even pulling the heel of my shoe to see if it was wooden; another playing scales down my spine to see if my underclothes were thick or thin; the daughter was pulling at my hairpins to see if they were metal, while a little slave, loudly remarking, "What does she shut her eyes for?" poked her face right up into mine to see if they were really shut. And this while I was praying in still unfamiliar Chinese. The noise and racket often made me long for a quiet room in which to talk to those who would listen, but here we have to be thankful if we even may talk.

I had often said that I should be pleased if the three daughters would come and see our home and little baby—Mrs. Bao was not able to go out yet—and they immediately reminded me of this, and on receiving an invitation came. I invited three people, and thirteen came. On Wednesday afternoon the gatekeeper came in, saying, "The guests have come, three carts full!" Not only had the three daughters come, but they had brought three ladies of their acquaintance, likewise two children, and between them five serving women, to say nothing of attendant men servants and carters.

Their excitement was terrific, and almost before the formalities of tea were over they were asking for the foreign baby, who was duly produced, and much admired. Then a procession began, and went all over the house, excepting into rooms which I wilily closed, and hoped they would not notice; but they played the harmonium, shrieked with delight over my machine, admired the baby's cradle, and finished up by dancing with childish ecstasy on our spring mattress, and I sighed a sigh of relief when at last they all departed.

I have not seen them since, nor Mrs. Bao, but we feel now that we have a sure and certain welcome in their house, permission to speak of Him for whose sake we are in China; and not only in that home, but also the friends who accompanied the daughters to our house were most pressing in their invitation for me to visit them. It has taken many weeks to get thus far, but the work must necessarily be slow, for we have not time to go to the same home many times a week, for there are so few to go visiting; and amid the stress of work there is so little time to follow up the medical work, which we believe will in due time open the doors of numberless homes in this city for the gospel of our Lord Jesus Christ.—*From Medical Missions at Home and Abroad.*

WORK AND WORKERS IN TUNG-CHOU

BY MISS MARY E. ANDREWS

[For almost thirty years Miss Andrews has been a devoted and successful worker; not only women and children, but the young men in the theological seminary sharing her instruction. The case of losing a good teacher, which she describes, is only one of many all over the field in China, which try the wisdom and faith of our missionaries.]

ONE of our largest and most prosperous schools, situated near our old home in the city, was completely broken up last spring by the teacher's suddenly leaving to take a position in a government school in Peking. It is a large, well-endowed boarding and day school for girls, having about one hundred and fifty pupils. The teacher has very light work, teaching arithmetic, geography and physical culture for three hours a day, and the salary is nearly five times what we pay our teachers. As the family were in straightened circumstances, it is not strange that she accepted the offer. No wrong worship is required of her, and as the Sabbath is a holiday, she is able to attend Sabbath services at the Presbyterian Mission, which is not far from the school. Of course she is not allowed to teach Christian truth, but she says she has access to the homes of many of the girls, and in visiting them she is at liberty to talk of the Saviour, and the way of salvation as she chooses. I do not know how much use she makes of the opportunity. Meantime, we succeeded, after some delay, in finding a teacher to take her place, and the school was reopened. But the scholars, nearly all of whom were from heathen homes, had scattered, some of the older boys finding places to work, and others entering government schools, and it has been impossible to gather back more than half of them. Then, too, the new teacher, while quite equal to the work so far as Chinese scholarship is concerned, has never had any school training, and does not know how to teach. However, she has two daughters in our Woman's Union College in Peking, and they had just come home for vacation when I left Tung-chou. I hope much from their influence and help in the school during the summer.

It may seem strange to friends at home, that after all these years during which we have sent our girls to Peking for training in the Bridgman School, we should be so at a loss for teachers. It would seem that we ought to have a teaching force increasing from year to year. But that is not the case. The girls marry soon after leaving school, and if their husbands have their business and homes in places where it is desirable to open schools, their wives may be available as teachers, but otherwise we cannot

use them. Then, too, we must face the fact that our educated girls will be wanted more and more as the years pass to fill positions in government girls' schools, since the Chinese are coming to feel more and more dissatisfied with the teaching done by many of the Japanese teachers who thus far fill those positions. So the outlook for our Mission day school is a little dubious. We have hoped to start village schools in some of our out-stations, but thus far, since the Boxer outbreak, we have not been able to do so.

Our girls' boarding school is prospering under Miss Browne's care, and increasing in numbers. She has had the entire charge during the year, and since the Chinese New Year she has been doing a good deal of teaching in the school, besides the general oversight. She will, of course, write of that part of the work herself.

I have not much to write about touring. I have done but little of it myself the past year, because, since the outbreak, there are very few near villages open to us. I mean near enough to go and return the same day, and my college classes make it impossible for me to take the longer trips. Miss Chapin has been out in the country with the Bible women a good deal, but she has not had Mrs. Ingram's companionship and help in that work as she had last year. Mrs. Ingram broke down in health in the autumn, and has not yet recovered her strength, but she is gaining, and we hope much from her summer here in Kalgan.

Our women in their Christian Endeavor Society have given a larger amount for foreign missions this last year than ever before. Of that I have already written to the treasurer of the W. B. M. In connection with their various committees, too, they have done good work during the year. I have had a share in the work of two of those committees, and so know more about them than I do of the others. The members of the hospital committee find their work mainly in the dispensary waiting room where they meet the many women who come for medicine, and talk with and teach them while they wait. It is a good opportunity for scattering gospel seed, while we are able to give more careful teaching to those who remain in the hospital for treatment. The members of the Committee for Outside Work go out on Sabbath afternoon to hold little neighborhood meetings here and there in the city, or to visit our "shut-ins" in their homes, or sometimes to visit a heathen home if one is open to them, to tell of Jesus to those who know nothing of his love. We want, wherever we go, to have a message to give for our Lord, and we know well that without his power in our own hearts, and in the hearts of those who hear, our words will be powerless to help. So we gather before the morning service for a little time of prayer

together, asking especially for a message, and for the Holy Spirit's power with us.

Some months ago I started a little Sunday school at Tsao Tang, a village some three miles from Tung-chou. It is a place where we formerly had quite a circle of Christians, many of whom were killed by the Boxers. Now there is one Christian family there, but there is a very bitter feeling against the truth and against Christians. But I thought I might perhaps reach the children, and through them the older people in time. I go only every other Sabbath, as I need the time in other places as well. Each time I tell as simply as possible some little story from the Saviour's life, using one of the large Sunday-school pictures as a help, taking also a short, simple Bible verse written in large characters to hang on the wall, and a quantity of small pictures to give to those who master the verse. The first Sabbath I had some thirty or forty children, and a little company of women, but after that as the busy harvest time came on the number was smaller, and one Sabbath not a single child came in. They were all off gleanings, but a group of women, also gleaners, came in and stopped awhile to rest, and with them I had a good talk. But I never know whom to expect, and if you could see the little throng of ragged, dirty children, many of them wholly without clothing if the day is warm, having not the slightest idea of sitting still or of listening, just wanting to laugh and talk and play or quarrel, and to run out and in as they please, you might hardly think it worth calling a Sunday school. But the children do want the little pictures, and so many of them take real pains to learn the verses, and who can tell what the Lord may do with those little Bible words.

It is too early still to tell how much the government will accomplish in regard to opium, but I believe they are in earnest.

MISSIONARY LETTERS

INDIA

A recent letter from Mrs. Winsor at Sirur in the Marathi Mission tells a pitiful story of need. Anyone who knows what epidemics are will be filled with sympathy. Who can help?

I am starting to Ahmednagar and perhaps to Poona for another trained nurse. One has kindly been sent for a few days. Fifty-one girls are down with relapsing fever. Our Beverly school in point of health has had a wonderful record, but see this sad news, of the one hundred and fifty girls, fifty-one are ill! One dear assistant teacher, the loveliest of all, has succumbed to this. Do you know what relapsing fever is? Twenty-five have

just died in a village near one of our villages, Phatave; there is no doctor there. 'Oh, what could a doctor not do in our field! There are more people here than in Pittsfield and Springfield together. Look at the hospitals and doctors and ministers and teachers and nurses clubs helping the poor. Look at them in those two cities, can you count them? And for all these ninety thousand there is one lone missionary and one lay-worker. There are fifty asking for baptism in a village. They want a new teacher there, but instead must shut up schools. They want sixteen new schools. In this sickness I have taken of my salary and other money. I have had to borrow wine, brandy, essence of mullein, milk and trained nurses, and other women. I have eleven women now at work, eleven extra. Please, I pray you, collect at least as much as possible and send it out. And by and by I know some one will help about the schools in the district needed. Do not condense work.

What can you do for me in my great need? I am still grateful for much, and have ever a thankful heart for favors received in all the past. I am now off on a long Tonga ride in the rain. Then I hope to have some one tell me the good news that true relief has come.

I wrote just as my ponies were standing to take me the twenty-two miles to our first railroad station. I think I never wrote a letter quicker. And I know with your kind heart you will forgive any burdens I may have put upon you by my earnestness.

But I was and am burdened. Dr. Hume tried to get something to help me. He was so kind to undertake it. But had not time to do much which perhaps he would have done. He obtained about one hundred and eighteen rupees, or about thirty-eight dollars. I must try to get more in some way. I need the money right off so much. I have already paid out over two hundred and fifty rupees, and I fear it will be more than double that amount if the disease should still spread. Just think, the terrible plague did not attack one of the dear Christians. But this fearful disease, relapsing fever, has caused us much anxiety and expense.

We have much to encourage; many appear ready for baptism; fifty in one place and thirty in another, and men have been asking and waiting for some months. I have two ordained helpers, a pastor and an evangelist who are to be relied upon, but I want right off a teacher to put into Ambrudie where the fifty people are, and Rue where the thirty are waiting. And instead of that I must close one school. Tell me what I may do. I can get two efficient teachers if I had the means. You see what I am forced to appeal to you for is immediate help for this expense in this illness. Fifty to sixty cases are most urgent and help needed for two more schools. The

cause is urgent—and for a medical missionary. Our ordained men are taking care of the churches. It is doing them good. Our pastor, educated in Dr. Hume's class, is fine, and an earnest Christian. Our evangelist ordained is well known. Who will help us?

I am so sorry that it is so hard for me to get money to commence schools, or even to go on with schools commenced, but I have done my best. If I am as well as I am now I hope to get through to my tenth year without furlough. I have this for which to be grateful. I thank God for his mercies.

EASTERN TURKEY

Miss Mary L. Daniels is at the head of the girls' department in Euphrates College; and her interest reaches out to the homes whence her pupils come, and fills even her vacation time with missionary service:—

I have spent a month in this city with one of my "daughters." It is the first time in my life that I have been away for any long time in the summer. I was very tired and needed the change. I have learned much of the needs of the women, and oh, how my heart aches for them!



REAPING IN TURKEY

I hear them start off at one, two, three in the morning, to reap in the distant fields. They return just before dark to milk the cows and to prepare the food. Then there is a short night with the brute husbands, who do not allow the women to be free even the day that the child is born. Oh, how my blood boils and my heart aches for the sorrows of the poor women!

The other day a poor, bent old woman made her winter fuel under my window. Manure was gathered into a pit, mixed with straw and water, and kneaded with the fuel, made into ashes, and dried on the walls. Then

it is put in large baskets and carried on the backs of the women to their houses.

My heart just longs for our girls to be so on fire with God's love that they may go out into such villages and win the women to the Lord. Do pray that we teachers may win many workers to the Lord!

The life of Anna is like a ray of sunshine in the village. As she passes the women with a smile and loving word they look refreshed; and the baby, with his dainty clothes and cleanliness, is teaching the women many lessons of sweetness and purity. The people cannot understand a high life. Because Housep carries the baby and helps his wife, they say, "He is his wife's slave." I am resting finely; all that love can do for me is done, and I am happy to get so near the people.

More and more we feel that our girls must be trained for service. Thirty-eight graduates and girls have been teaching in various cities and villages. Many of them have been earnest in their efforts to lead the girls and women to Christ. Every few weeks letters come from them, and so we keep in touch with their work.

Twenty-eight girls have been in the normal class. Special efforts have been made for them, and they have had both theoretical and practical training. We have sent courses of study to all the villages, and have urged the people to grade their schools like ours. There are so many villages that have but few books that we have started little libraries to loan our girls for use while teaching. The poverty of the people seems on the increase. There are villages too poor to support a teacher, so our girls have been giving their "mites," and we hope to open a school in some neglected place, and to send a worker from the school.

This year girls have come to us from several new places. I always feel that I have a treasure when such an opportunity is offered, as I long to have one or two educated girls in each town or city. A thorough, practical course in sewing and embroidery has been arranged that pleases the parents very much. Our sewing-teacher has not spared herself to perfect the course. The work of each girl is examined, marked, and then arranged in a book.

We have longed to become better acquainted with the mothers, so we have had gatherings for them, and talked about their daughters over our cups of tea. Often during the year we have invited a class of girls or the teachers for a social hour.

We have had blessed hours alone, with the girls and God, when some soul has entered into a deeper, fuller life. There has been no special interest, but there has been a real growth in character and consecration on

the part of many. As never before, the underlying thought in all our work has been to give our girls a good, practical education, to lead them to Christ, to inspire them with a love for souls, and then to send them out to meet the great need all about us.

Miss Dewey, who, with her widowed mother, has gone back to Mardin, the home of her childhood, tells us something of her work and the people:—

This spring we had a great deal of rain and crops have been good. On the plateau above us there are miles of good pasture not half used, and much of the land good for cultivation; but only a little wheat and barley is raised here and there, some poplar trees for building wood, and a little tobacco is about all.

Mrs. Emrich's lace work among the women has been a Godsend to them. Some girls can make enough to support their families. The difference is noticeable when poor young men try to get brides. The girls are getting independent, and they prefer to support themselves comfortably.

I have only taken one long tour yet. Mamma and I were gone through the month of October in the mountains—making Midyat, where Mr. and Mrs. Andrus used to stay, our headquarters. We visited five villages within two days' journey from Midyat, where there are helpers, and passed through others. In three of these the people were anxious to have a teacher; but they are poor and can't pay, and we haven't all we would like to do with. We couldn't do much but get acquainted with the work and people, and hold some women's meetings.

Mamma has helped superintend the community schools in the city, and the women's meetings and Bible women. She has been able to give the latter weekly Bible lessons, and these have helped her to get a better hold of the written language than she has ever had. She, fortunately, has been quite well, and able to do a good deal. I have taught an English class in the girls' school, so as to relieve Mrs. Andrus. I have had five pupils on the organ, each two lessons a week, gymnastics in the girls' school, and a teacher in Arabic grammar every day, and in writing once a week.

I planned the Christian Endeavor meetings three weeks a month, had a few women's meetings, and had a meeting this spring for the primary teachers once every two weeks, giving them geography lessons. I have visited the two ward schools on the other side of the city occasionally, but not as often as I wished. In the winter it is hard to get through the streets, and I couldn't spend less than three hours each time, so it was hard to find time. I don't feel that I accomplished all that I might have, but I hope to do better another year.

Mr. Emrich wants me to teach a simple geography in English, and Miss

Fenenga wants me to keep up the English class and music lessons, but I don't want these to interfere with touring if I can help it. Mr. E. is going to introduce more English, trying to make the school come up to the Beirut standard. We have tried to keep out English before, as it only helps the people to leave the country, but they will go anyway.

CENTRAL TURKEY

Doctors and nurses find "grateful patients" in missionary land as well as at home. Miss Charlotte F. Grant, of Aintab, tells of vacation experiences that must have cheered her heart:—

It is always hard to close the hospital and send away the unfinished cases and the chronics. But we were able to provide places for them quite well this year. One poor man, who came to us from Malatia, and was taken in in an apparently dying condition, after several weeks of care, recovered strength enough to walk about, but was too ill to travel. He had no friends in the city, no money, and our washwoman, though quite poor herself, offered to give him a place to sleep and such food as she herself had—a good Samaritan indeed. The man's gratitude was most touching for he expected to be quite turned out after all that had been given him free.

Dr. Hitchcock and Dr. Creegan were much impressed on their journey up from the coast with Dr. Shepard by the place the physician holds in minds and hearts of the people. I wish they could have taken a little journey into the mountains with him. He is obliged to forbid any patients coming to him in his retreat, otherwise we would have no retirement, whole armies would "sit down upon us," as the Turkish says. In former years he saw urgent cases, but soon they all became urgent. Now he goes to the village of Eybez once in ten days or two weeks. Last week I went down with him, and in seven hours, with one half hour for noon meal, at which four patients sat patiently as spectators, he saw one hundred and twenty-seven patients. At 3.30 P. M. he mounted his horse and rode four hours up the mountain. I remained all night to visit with the people. These patients often come four or five days' journey.

At every village we passed on our journey up here the sick ones were gathered, waiting our coming, in all varieties of dress and undress. Sore eyes seem to predominate in all these villages, for which I blame the flies largely—the babies, clinging to their mothers' backs or to another baby a few inches bigger than themselves, with faces black with flies. I would like to teach these small mites gymnastics to fight flies.

One noon we stopped under a tree for our rest and lunch. A woman came bringing a pail of the fermented milk, which is so delicious on a hot

day. Soon after, a man came with a dish, which he proceeded to open; first he took off a cloth, rather questionable in its looks, next came a sheet of the thin bread. But there was no uncertainty in the good appearance of the soup! It was hot—butter, eggs and onions, sounds rather queer, but it was good. It is very queer how most of us take so readily to the dishes of the country, while the natives are so very shy and suspicious of a foreign dish which we offer them. Dr. Shepard expressed surprise at their trouble for us, but the man answered, “You have often passed by our village before but never stopped to be our guests till now.” We were not aware we were guests except to the tree and the spring. The village was some distance from us, but they had seen us coming and prepared their gifts. Real Oriental hospitality. And only one patient in the bargain! Everywhere we meet old patients; and such is their devotion to Dr. Shepard and Miss Trowbridge that we are loaded with attentions and offerings. The Georgians are in a small settlement an hour or more down the mountain, and because the little Ismail was so successfully cared for last year, they send donkey-loads of provisions to us frequently, as also from the French monastery. One Sunday we went over and had a little meeting with the women. It was a great surprise to them to hear one woman read and explain the Fifth of Matthew. They listened so eagerly. How nice it would be if some of us had the time to visit around these many hundred Moslem villages to reach the women. Many of them are densely ignorant, but many are longing for the light. I wish all the tired workers could enjoy a few weeks in these beautiful mountains as free from care and worries.

MEXICO

Miss Octavia Matthews is a teacher in the Corona Institute at Guadalajara. She tells us on August 26th:—

School is going very pleasantly. We have already enrolled seventy-two this term. The older girls have shown rather more enthusiasm than usual in their work. Did you notice in *El Testigo* the mention of the paper, *El Coronense*, which the literary society edits? Each contributor writes her article very carefully, and these are all tied together in a blue, hand-decorated cover to form the magazine, which is read aloud in the meeting of the society, each girl reading her own part, and so getting practice in appearing before an audience as well as the practice in composing and in handwriting.

IF we knew our brother as God knows him, we should never dare to despise him any more.—*G. H. Morrison.*



Junior Work
Evangelistic Medical Educational

A NEW DEPARTURE—LEADERS IN COUNCIL

BY MISS HELEN B. CALDER

“HELPS FOR LEADERS”—how useful is this department to you who are leaders in young women’s work, in mission bands, in Sunday-school classes, or in cradle rolls? Are all your questions answered here? We have always tried to present on this page practical suggestions, which, if followed, would make your endeavors more successful. We would like you to write and tell us of ways in which this page could be of more definite aid to you in your missionary service.

The Committee on Young People’s Work has decided to conduct this department for a time on the question and answer method, and invites your co-operation in working this plan. Miss Lucia C. Witherby, the new Secretary of Young People’s Work, will have charge of the correspondence, receiving questions which you wish to send concerning any details of your work, and also all answers, which you will volunteer out of your experience, to questions asked by others. Do not hesitate to write about the simplest thing that may be bothering you; and if your difficulty is one that is not likely to be common to others, you will receive a personal answer. We will bring to bear on these problems all the material which can be obtained from conference and institute gatherings, from books, and from successful leaders. In our central office we are in close touch with many helpful sources of information, and we would like to make this corner of LIFE AND LIGHT a clearing house of best methods. We need the help of all leaders if this new plan is to succeed. Send your questions, and send them soon; then send your answers to other leaders’ questions, and send them often.



Our Work at Home

OUR DAILY PRAYER IN NOVEMBER

THIS is a day of limitless opportunity in Mexico. But the workers are few, their load too heavy for their strength, and the financial support quite inadequate to meet the need of the field. Some Christians feel little interest in the work in papal lands. Could these critics see the gross darkness that covers the people in these countries, and realize the world-wide difference between the Roman Catholic Church where it has sole sway, and the same church as it is modified by Protestantism, we should never hear that word again. Our missionaries in Mexico deserve our warmest sympathy and our substantial as well as prayerful support.

Miss Prescott, with Miss Dunning, has charge of the school and kindergarten in Parral, numbering together one hundred and seventy pupils. The school has won a warm place in the affection of the community, and is a center of influence in a wide territory. Many are turned away from lack of room. Miss Dunning has been borrowed for awhile to meet the pressing need of the Colegio Chihuahuese in the absence of Miss Long.

Miss Gleason has the care of the Instituto Corona, and Miss Matthews is her efficient associate. This school has a course of study covering twelve years, and has now about seventy pupils. It very much needs a suitable and permanent building for its home.

Mrs. Eaton works in Sunday school with the women and the young people, and lends a hand to the colegio near her home; too many cares for one never really strong.

Miss Hammond's delicate health has compelled her, very reluctantly, to resign, and Mrs. Jamison has also, with her husband, withdrawn from the field.

Mrs. Howland's tasks are multifarious. Homemaker, pastor's wife, teacher, visitor of many poor and sick, guide of women's meetings, organist in church, friend of all the needy, she has never an idle minute. Mrs. Wright, whose activities are like those of Mrs. Howland, has recently removed with her husband to Parral, and she is now for awhile in the States.

Mrs. Wagner and her husband are the only English-speaking missionaries in a field of fifty thousand people. She does much for the native women, and her home is a center of light.

Mrs. Hahn, with her husband, is now in Guadalajara, and though only a little while in the country she is able to do much for the women.

Turning to Turkey in Asia we find Mrs. Tracy, for forty years a missionary, living a blessed and beautiful afternoon of life among her dear people. The position of her husband as president of Anatolia College brings her many openings for personal service. She also visits much among the poor and needy, going frequently to the hospital where she brings help to sin-sick souls.

The girls' boarding school enrolls about 160 pupils, about one third being boarders, and many girls from well-to-do families are coming. Miss Cull has resigned her work, and is now in this country. We will pray for her still, and for Miss Ethel Jaynes, who has just gone to assist Miss Willard. (See page 481.) Miss Platt teaches music in the boarding school, and has done some touring with Miss Willard.

Miss Mills is a teacher in the Collegiate Institute at Smyrna, a school of nearly 250 pupils.

The work of Mrs. Riggs outside her home is chiefly among the women. Mrs. Smith holds the important post of matron in the college, which means mothering 250 young men.

Mrs. Riggs, with two little children of her own, gives interest and sympathy to mothers around her.

Mrs. White, whose husband is dean of Anatolia College, adds to the care of her own children much personal work with the young men under Mr. White's care, sometimes teaching one or more classes.

Mrs. Carrington finds endless openings for service in connection with her husband's hospital and training school for nurses.

The kindergartens in Cesarea and Talas care for about 100 little folks, and Miss Burrage oversees them wisely and patiently, at the same time training several young women in the good work.

Mrs. Fowle has done much in organizing and conducting meetings for women.

Mrs. Chambers improves well the many chances that come to her for helping the young men under the care of her husband, and their love and gratitude repay her abundantly.

Mrs. Allen has been in Constantinople for some time, and she adds to the care of her five children much work in day and Sunday school, the care of women's prayer meetings, and many visits among the sick.

Mrs. Baldwin's active work is in some measure finished, but her influence and sympathetic advice are still a help to many. Miss Powers and Miss Allen carry on the school at Brousa with about 60 girls.

The mission in West Central Africa has five stations, with 23 missionaries and 67 native helpers. Mrs. Fay, with her family, is now in this country; sent hither that Mr. Fay might undergo a serious operation, now happily over. Miss Campbell is a teacher, as are Miss Stimpson, still waiting in America to build up her strength, and Miss Arnott. Mrs. Sanders has rendered invaluable assistance in medical service, and Mrs. Wellman is sharing with her husband the good and the perplexities of pioneer work—Mt. Elende being a new station.

SUGGESTIONS FOR AUXILIARY MEETINGS

FOR JANUARY, 1908

TOPIC: MEDICAL MISSIONS, CHAPTER III OF GLORIA CHRISTI

IN taking up this subject we may well give a few minutes to showing how the gospel of Christ brings salvation for the body as well as the soul. He was the great physician, and no true medical science is to be found to-day outside of Christian countries. Show the wonderful advance of medical and surgical skill, the multiplication and beneficent work of hospitals, the tender care of children and the aged in Christian lands. Then give the contrast, the agonies and the crippling caused by foot-binding, and by the use of opium in China, by child marriage in India, by filth and squalor and superstition in many places, the misery of lepers, the numbers of blind, the frequency of infanticide where the people do not know of Christ.

Articles will be found in past numbers of *LIFE AND LIGHT* to illustrate these points on pages 60 and 498 in 1903; 58 and 340 in 1904; 348 and 488 in 1905; 58, 153 and 261 in 1906.

SIDELIGHTS FROM PERIODICALS

INDIA.—“A Nation in the Making,” by W. M. Zumbro, President of American College at Madura, *Review of Reviews*. “The Present Unrest in India” is further discussed by three articles in the *Missionary Review*. *Harper's Monthly* has an illustrated article on “The River of Pagoda Land,” describing a voyage among the villages of the Irrawaddy. “The All-India Moslem League,” *Contemporary Review*.

KOREA.—In the September *World To-day* is a summary of past and present events in Korea, entitled, “The Passing of Korea.” “The Japanese in Korea,” in the *Review of Reviews* describes the situation from a Japanese standpoint.

ISLANDS.—*The World's Work* gives a survey of present industrial conditions in the Philippines in "Dawn of a New Era in the Philippines." "Signs of Progress in Guam" are described by our own missionary, Rev. F. M. Price, in the *Missionary Review*. The October *World To-day* describes conditions in some of the South Sea Islands, under the title, "In the Outposts of Germany's Advance."

AFRICA.—The *Westminster Review* presents Leopold's misconception of government in "Cause of Congo Misrule."

The American Journal of Sociology has a comprehensive and appreciative article on the "Political Values of the Missionary." Some of the difficulties of the missionary in translation are graphically told in *Harper's Monthly* in "The Bible in Four Hundred Tongues."

F. V. E.

ANNUAL MEETING OF W. B. M.

THE Fortieth Annual Meeting of the Woman's Board of Missions will be held in Worcester, Mass., Wednesday and Thursday, November 13 and 14, 1907. A delegates' meeting will be held on Tuesday, the 12th. The meetings will be held in Plymouth and Union Churches, near each other on Pearl and Chestnut Streets.

The ladies of Worcester will be happy to entertain delegates appointed by Branches, and women who have ever been under appointment as missionaries by the Woman's Board or the American Board. All such desiring entertainment are requested to send their names to Mrs. Edwin H. Marble, 18 Tirrell Street, Worcester, before October 8th. Reduction in railroad rates on the certificate plan has been granted by the New England Passenger Association from stations on their lines.

WOMAN'S BOARD OF MISSIONS

Receipts from August 18 to September 18, 1907.

MISS SARAH LOUISE DAY, Treasurer.

MAINE.

Western Maine Branch.—Miss Annie F. Bailey, Treas., 52 Chadwick St., Portland. Income Abbie Hart Chapman Memorial Fund, 40; Bethel, C. E. Soc., 2; Portland, Second Parish Aux., 2; Wells, Second Cong. Ch., Aux., 16.50,

60 50

NEW HAMPSHIRE.

New Hampshire Branch.—Miss Elizabeth A. Brickett, Treas., 69 No. Spring St., Concord. Amherst, Aux., 4.50; Atkinson, Aux., 20; Flowers of Hope, C. E. R., 2; Barrington, Aux., 22; C. E. Soc., 5; Jr. C. E. Soc., 1; Bath, Aux., 20; Candia, Aux., 7.50; Chester, Aux., 16; Concord, 14.50; Concord, West, Aux., 10; Derry, East, Aux., 5; Dover, Aux., 40.60; Dunbarton (with prev. contri. to const. L. M. Mrs. Flora Burdham), 19.57; Durham, Aux., 29.87; Gilmanton, Aux., 7.70;

Goffstown, Aux., 40; Greenfield, Aux., 16.65; Hampton, C. R., 10; Hollis, Aux., 25.75; Hudson, Aux., C. E. Soc. and Happy Workers, 14; Jaffrey, Aux., 14.50; Monadnock Bees, 5; Keene, Court St. Ch., Aux. (with prev. contri. to const. L. M's Mrs. C. W. Clark, Mrs. Isabel Redding), 40; Kingston, Aux., 6; Laco-
nia, Aux., 50; Lancaster (prev. contri. const. L. M's Mrs. Harriet B. Benton, Mrs. Frances Stearns); Lebanon, Aux., 50; Lisbon, Aux., 23.50; Lyme, Aux., 47.82; Manchester, First Ch., Aux., 95; Franklin St. Ch., Aux., 215; South Main St. Ch., Aux., 51.31; Marlborough, Aux., 8.50; Mason, Aux., 6.20; Meriden, Aux., 20; Merrimack, Aux. (25 of wh. to const. L. M. Mrs. Grace M. Rose), 30; Merrimack Conference, 10; Nashua, Aux., 10.87; Pilgrim Ch., Y. L. M. S., 2; New Boston, Aux., 10; Newfields, Aux., 12; Newington, Aux., 3; Newport, Newport

Workers, 60; North Hampton (prev. contri. const. L. M. Mrs. M. F. Mevis); Northwood Center, Aux., 16; Piermont, Homeland Circle, 6, Miss B. Hodson, 5; Plaistow and North Haverhill, Mass., King's Messengers, 3; Plymouth, Aux., 26.60; Portsmouth, Aux., 66.25; Rindge, Aux. (25 of wh. to const. L. M. Mrs. Mary K. B. Towne), 29; Rochester, Aux. (25 of wh. to const. L. M. Mrs. Annie G. Percival), 40, King's Daughters, 10; Seabrook and Hampton Falls, Aux., 9; Walpole, Aux., 39.50; Webster, Aux., Mrs. Stoll, 2; West Lebanon, Aux., 26.90; Wilton, Aux., 22. Less expenses, 10.09, 1,401 50

VERMONT.

Vermont Branch.—Mrs. C. H. Stevens, Treas., St. Johnsbury, Ascutneyville, 5; Bakersfield, 4.48; Barnet, 15; Barton, 21.10; Barton Landing (25 of wh. to const. L. M. Mrs. G. L. Shaeffer), 35; Bellows Falls, 44.33, M. C., 5; Bennington, 39; Bennington, North, 22; Benson, 14; Berkshire, East (with prev. contri. to const. L. M. Miss Annette Anderson), 9.50; Bradford, 22; Brattleboro, 40; Brattleboro, West, 5; Brookfield, First Ch., 15.50, Second Ch., 6.25; Burlington, College St. Ch., 13.25 First Ch., 72; Cabot, 14.40; Cambridge, 11; Cambridgeport, 3.50; Chelsea (with prev. contri. to const. L. M. Mrs. Laura D. Lake), 15, Jr. Benev. Soc., 5; Chester, 11; Colchester, 3.15; Corinth, East, 7; Coventry, 11.75, Prim. Dept. S. S., 4.25; Craftsbury, North, 9; Danville, 24.30; Derby, 7.75; Dummerston, East, 10.50; Enosburg (25 of wh. to const. L. M. Mrs. Harriet C. S. Dow), 30; Essex Junction, 13.75; Fair Haven, 15; Ferrisburg, 1.35; Geogia, 15; Greensboro, 11.35, C. R., 8.95; Hardwick, East, 18.75; Hartford (with prev. contri. to const. L. M. Mrs. Mary Pease), 20.27; Hinesburg, 2; Irasburg, 5; Jericho, Centre Ch., 21, Second Ch., 9; Johnson, Aux., 17.50, Infant Cl. S. S., 3.50; Ludlow (25 of wh. to const. L. M. Mrs. Charles Raymond), 34; Lyndon (prev. contri. const. L. M. Miss Ruth E. Hoffman), Buds of Promise M. C., 12; Lyndonville (Th. Off., 14.70) (to const. L. M. Mrs. M. S. Stevens), 25, Busy Bees M. C., 20.50; McIndoe Falls (to const. L. M. Mrs. Jennie Bodwell), 25; Middletown Springs, 30.24; Milton, 9; Montpelier, 19; Newbury, 65; Northfield (25 of wh. to const. L. M. Mrs. Rebekah L. Simons), 26; Norwich (with prev. contri. to const. L. M. Elastina H. Bush), 19.15; Orwell, 43.91; Peacham, 45.50; Pittsford, 96.50; Post Mills, 42; Poultney, East, 5.20; Randolph, 10, C. E. Soc., 8.57; Randolph Centre, 10; Richmond, 10, Light Bearers M. C., 2.50; Rochester, 13.09; Rupert, 4; Rutland, 41; Sharon, 6; Shelton (Mrs. S. F. Jenson), 2, 5; Shoreham, 22, Jr. C. E. Soc., 3; South Hero, 20.25; St. Albans, 15.50, C. E. Soc. 2; St. Johnsbury, North Ch., 98.73, S. S., 10, Missy Round Table, 22, South Ch., 36.45, C. R., 4.50, Searchlight, 39; Springfield, 71.85; Strafford, 11.87; Sudbury, 7.60; Thetford, 20; Underhill, 13.90; Vergennes, 21; Waterbury, 29.22; Waterford, Lower, 4.50; Waterville, 6.50, Prim. S.

S. Cl., 1; Wells River, Mrs. Ellen Baldwin, 5; Westford, 8; West Rutland, 10, C. E. Soc., 5; Williamstown (to const. L. M. Mrs. Lucia H. Sibley), 25; Wilton, 10.25; Wilmington, 13.50; Windsor, 26; Woodstock (Th. Off., 83.05), 117. Less expenses, 7.89, 2,019 32

MASSACHUSETTS.

Andover.—Friends, 15 00
Andover and Woburn Branch.—Mrs. Margaret B. Richardson, Treas., 22 Berkeley St., Reading. Lawrence, Lawrence St., Ladies' Benev. Soc., 70, South Aux., 20; Lowell, Highland Aux., 4; Wakefield, Aux., 86, 180 00
Barnstable Co. Branch.—Miss Ellen H. Underwood, Treas., South Dennis, Falmouth, Aux., 74.73; Hyannis, Ladies, 16.20; Yarmouth, Aux., 17.75, 108 68
Berkshire Branch.—Mrs. Edward Tolman, Treas., 45 Reed St., Pittsfield, Hinsdale, Aux., 21.17; Lee, A Friend, 165, A Friend, 135, Senior Aux., 223.55; Richmond, Aux., 11.60; Stockbridge, Aux., 21.77. Less expenses, 13.90, 564 19
Essex South Branch.—Miss Sarah R. Safford, Treas., Hamilton. Hamilton, Light Bearers M. C., 20; Lynn, Central Ch., Aux., 48; Saugus, C. R., 11, 79 00
Hampshire Co. Branch.—Miss Harriet J. Kueelard, Treas., 8 Paradise Road, Northampton. Amherst, North, Aux., 5; Hatfield, Aux., 66; Northampton, Edwards Ch., Aux., 6; Westhampton, Aux. (to const. L. M's Mrs. Henry Carington, Mrs. Elizabeth Crowell, Mrs. Ella C. Hathaway, Mrs. Achsah L. Montague), 100, 177 00
Old Colony Branch.—Miss Frances J. Rannels, Treas., 166 Highland Ave., Fall River. Assonet, Aux., 13.47, Mrs. Leonard Woolsey Bacon, 25, Morning Star Band, 4.17; Attleboro, M. C., 72; Attleboro Falls, Aux., 15; Berkley, C. E. Soc., 1; East Taunton, C. E., Soc., 2; Edgartown, Aux., 3.65; Fall River, Aux., 38.95; Middleboro, Aux., 6.23, Sunshine Missy Girls, 10; New Bedford, C. R., 26.75, Trin. Ch., Mission Guild, 40, C. R., 20.80; North Middleboro, Aux., 15.46; Rochester, Aux., 6; Somerset, Aux., 12; South Dartmouth, Willing Workers, 9.50; Taunton, Broadway Ch., Young Ladies' Guild, 15; West Wareham, Miss Julia R. Morse, 69.60, 406 63
Springfield Branch.—Mrs. Mary H. Mitchell, Treas., 1078 Worthington St., Springfield. Chicopee, Third Ch., Aux., 7, C. E. Soc., 10; Holyoke, First Ch., Aux., 8.15, Second Ch., S. S., Prim. Dept., 3.82; C. R., 10; Springfield, North Ch., Anna Emilia Topliff, in memory of her aunt, Emilia L. Topliff, 1,000, Olivet Ch., Golden Link Aux. (25 of wh. to const. L. M. Miss Florence R. Somers), 60, South Ch., Aux. (25 of wh. to const. L. M. Mrs. William Wallace), 25.37, S. S., Prim. Dept., 5; Wilbraham, Aux., 7, 1,136 34
Suffolk Branch.—Mrs. Frank G. Cook, Treas., 44 Garden St., Cambridge. Boston, Park St. Ch., Aux., 50; Dedham, Aux., 74; Roxbury, Elliot Ch., Aux., 35; Somerville, Broadway Ch., Y. L. Aux., 40; Waltham, First Ch., Aux., 22.47, C. R., 14.53, 236 00

<i>Wellesley</i> .—In memory of Mrs. E. H. Ryan (Amanda L.),	5 00
<i>Worcester</i> .—J. E. G.,	715 15
<i>Worcester Co. Branch</i> .—Mrs. Theodore H. Nye, Treas., 15 Berkshire St., Worcester. Furnace, Aux., 6; Lancaster, Mission Study Cl., 30; Millbury, Second Ch., Aux., 65; Spencer, C. E. Soc., 10; Whitinsville, Aux., 943.35, K. D., 80. Extracent-a-day Band, 15.50; Winchendon, Aux., Th. Off. (25 of wh. to const. L. M. Mrs. Mary P. Goodwin), 30, S. S., 5,	1,184 85
Total,	4,807 84

LEGACY.

<i>Bernardston</i> .—Legacy of Mrs. Martha C. Ryther, add'l,	39 00
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RHODE ISLAND.

<i>Rhode Island Branch</i> .—Miss Grace P. Chapin, Treas., 150 Meeting St., Providence. Pawtucket, Park Place Ch., Aux. (100 of wh. to const. L. M's Mrs. August Boehlke, Mrs. Geo. Bullock, Miss Florence Bullock, Mrs. David Harley), 127; Woonsocket, Globe Ch., Prim., S. S., 2.30,	129 30
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CONNECTICUT.

<i>Eastern Conn. Branch</i> .—Miss Anna C. Learned, Treas., 255 Hempstead St., New London. Bozrah, Aux. 1; Lisbon, Aux. (Th. Off., 12.75) (25 of wh. to const. L. M. Mrs. Henry Kendall), 32; New London, First Ch., Aux., 8.90; North Woodstock, Aux., the Misses Bishop, 10; West Woodstock, Aux., 11,	62 90
<i>Hartford Branch</i> .—Mrs. M. Bradford Scott, Treas., 21 Arnoldale Rd., Hartford. Int. on Clara E. Hillyer Fmnd, 400; East Windsor, C. R., 5.68; Ellington, Aux., 36; Manchester, Second Ch., 13; Mansfield Center, Prim. Cl., S. S., 2; Newington, Aux., 100; Suffield, Aux., 100, Ladies' Foreign Missy Soc., 9.96; Tolland, Aux., 27.33; Unionville, Aux., 24.40,	718 37

<i>New Haven Branch</i> .—Miss Julia Twining, Treas., 314 Prospect St., New Haven. A Friend, 50; Branford, Aux., 16; Bridgeport, Olivet Ch., C. R., 7; West End Ch., Aux., 20; Bridgewater, C. E. Soc., 6.25; Cromwell, Aux., 14.50; East Canaan, C. E. Soc., 5; Ellsworth, C. E. Soc., 3; Goshen, Jr. C. E. Soc., 6; Higganum, C. E. Soc., 10; Ivoryton, Aux., 22; Kent, C. E. Soc., 10; Litchfield, Aux., 62.90; Meriden, First Ch., Aux., 35, C. R., 20; Middletown, First Ch., Aux., 693.71, C. R., 5.73, Jr. C. E. Soc., 2, Long Hill Chapel, C. E. Soc., 10, Third Ch., C. E., Soc., 15; Milton, C. E. Soc., 10; Nepang, C. E. Soc., 8; New Hartford, Aux., 8.12; New Haven, Grand Ave. Ch., C. E. Soc., 5; Norfolk, M. B., 10; Salisbury, Aux., 21.50; Sharon, Busy Bees, 50; South Canaan, C. E. Soc., 1; Stamford, Aux., 25; Trumbull, Invitation Circle, 10; Wallingford, Sunbeam Circle, 10; Warren, C. E. Soc., 13.47; Washington, C. R. (100 of wh. to const. L. M's Abby Hollister, Grace Kilborn, Lyman Tremaine, Helen Wersebe), 105.61; Watertown, Dau. of Cov., 40, C. E. Soc., 10; Westport, Aux., 10; Westville, C. E. Soc., 10; Winchester, C. E. Soc., 12;
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Winsted, First Ch., Aux., 16.55, C. E. Soc., 10; Woodbridge, Aux., Miss Elizabeth Russell (to const. L. M's herself and Mrs. Albert Sperry), 50; Woodbury, First Ch., Aux., 20,	1,470 34
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Total, 2,251 61

NEW YORK.

<i>New York State Branch</i> .—Mrs. F. M. Turner, Treas., 646 St. Mark's Ave., Brooklyn. Antwerp, Aux., 6; Berkshire, Aux. (to const. L. M. Miss Sarah J. Andrews), 25; Bridgewater, C. E. Soc., 25; Brooklyn, Lewis Ave. Ch., Earnest Workers, 24.64, Plymouth Ch., Aux., 25, South Ch., Aux., 30, Mrs. Edw. Bailey's S. S. Cl., 2.14, Richmond Hill Ch., 25, Tompkins Ave. Ch., Aux., 10; Buffalo, First Ch., Aux., 40, Whatsoever Cir., 7.50, Plymouth Ch., Little Helpers' Cir., 2.30, Sunbeam Cir. 3; Elmira, Park Ch., Aux., 15; Fairport, Aux., 20; Flushing, Aux., 60; Gloversville, Jr. Branch, 5; Harford, Pa., Aux., 10; Jamestown, Aux., 10; Millers Place, C. E., Soc., 10; New York, Bethany Ch., C. R., 10.55; Northfield, C. E. Soc., 4.75; Oxford, Aux., 15; Port Chester, Aux., 20; Poughkeepsie, Aux., 48, Vassar, Christian Ass'n, 385; Riverhead, First Ch., Aux. (to const. L. M's Miss Lucy Howell, Miss Mary Hubbard Howell, Mrs. A. E. Johnson), 75; Rocky Point, Mrs. M. S. Hallock, 15; Sherburne, Aux., 20, Dau. of Cov., 25; South Hartford, Aux., 20; Utica, Plymouth Ch., Aux., 20; West Winfield, Aux., 26.40. Less expenses, 100,	940 28
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PHILADELPHIA BRANCH.

<i>Philadelphia Branch</i> .—Miss Emma Flavell, Treas., 312 Van Houten St., Pater-son, N. J. N. J., Asbury Park, Aux., 30; Plainfield, Aux., 25; Va., Herndon, C. R., 2.73,	57 73
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FLORIDA.

<i>Tampa</i> .—Auxiliary,	5 00
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OHIO.

<i>Junction</i> .—Mrs. M. A. Milholland,	5 00
Donations,	10,953 19
Buildings,	500 00
Specials,	224 89
Legacies,	39 00
Total,	\$11,717 08

TOTAL FROM OCT. 18, 1906 TO SEPT. 18, 1907.

Donations,	92,966 11
Buildings,	4,631 63
Specials,	4,110 00
Legacies,	10,191 76
Total,	\$111,899 50

Extra Gifts for the Work of 1907.

<i>Massachusetts</i> .—Boston Friends, 3.58;	8 58
Merrimac, Aux., 5,	
Previously acknowledged,	4,991 42
Total,	\$5,000 00

Board of the Pacific

President.

MISS LAURA M. RICHARDS,
Saratoga, Cal.

Treasurer.

MISS MARY McCLEES,
Adams Street, Oakland, Cal.

Foreign Secretary.

MRS. E. R. WAGNER,
San Jose, Cal.

Editor Pacific Department in Life and Light.

MRS. J. K. McLEAN.

[As no copy has reached us from the Board of the Pacific, we fill these three pages with other matter.]

SUPERSTITION IN AFRICA

NO one is more of a fetich worshiper and heathen than a black Moham-
medan in Africa. The old heathen superstitions exist in spite of all.
And even when the disciple of Mohammed makes his salaam with fervor,
even when he has the name of God upon the lips, even when he proclaims
himself submissive to the will of God, he lives none the less in a supersti-
tious terror, in an unreasoning fear of spirits, of sorcerers, of demons, of
djinns. He is still a heathen, and he has the superstition.

Not long ago I was at M—; suddenly my eyes fell on a long pole
fixed before a group of huts and tipped with the horn of a sheep; at once
that seemed to me suspicious. It was not the hut of the village chief, for
his hut was in another corner; neither was it a mast to indicate a pavilion.
I asked one of the people, "What is that there?" "That; that is nothing."
Now I was sure; for when a black man answers to a white man who ques-
tions him, "That is nothing," one can be sure that something special is
there. It is something which concerns his beliefs, his habits, his family life,
his superstition. But the black man, fearing or suspecting that one would
laugh at him, answers, "That is nothing." However, I was not discour-
aged, and asked again, "What is it good for?" "For nothing, only it is
pretty." Then I turned to a new comer, and said, "But this horn at the
end of a pole; that must be good for something?" "Certainly," answered
the second, "that is a *grisgris*; that will protect us." "How will this
horn and this stick protect you?" "Certainly, in the horn there is a
writing; it is the priest who did it, and we have bought it from him, and
now this *grisgris* is our protector." "From what will he protect you?"
"This one from the sorcerers. There are many sorcerers. There are some
even in the village, and with this *grisgris* they cannot touch us or do us
harm." Now I allow myself to doubt the existence of the sorcerers, and I

say to my interlocutors, who are now at least fifteen: "Sorcerers; those are only in your imagination; and it is the fear which you have of the sorcerer which makes them exist. That there are bad men who would poison you—you and your flocks—is possible, but that a wicked man can bring you evil by his look, his thought, his will, that cannot be;" and I added, "you say that you believe in God only, but if you believe besides that in sorcerers and in their power, they also are gods, and you offend the real God in believing in them." Then a fine old man answered that the sorcerer was not absolutely all-powerful; and to convince me he told me how the sorcerers work to catch the men. "Have you seen the nets of fishers?" "Yes." "They have the meshes, larger or smaller; well the sorcerer, he has a net." I broke in to ask, "Have you seen the net of the sorcerer?" "No, no one has ever seen it, but he has a net. The sorcerer throws this net over individuals, but many escape. He throws it often without catching anyone; and when he catches them he does not take more than one or two, for see, it is God who has allowed the fisher to tie the meshes of his net, but he has not given to the sorcerer the secret of making the knot strong. He arranges his net as well as he can, but as it is not well done the holes grow too large and let the men pass through. They have not seen the net fall over them; they do not know that they have escaped from the sorcerer, but all the same they have slipped away from his grasp; but when a man is taken there must be a *grisgris* to deliver him. Do you see this pole and this horn? That is a *grisgris*. In that house there a man was sick with a lung trouble for six months. It is the sorcerer who has caused it; but our *grisgris* will be stronger than he, and he will protect us."

I tried several arguments to make them doubt the power of the *grisgris*, but the best was furnished me by the people themselves. You know that I never go into the country without carrying some medicines. This helps me to gather the people. During the distribution of these medicines I saw a man arrive whom I already knew. It was the sick man of whom they had spoken to me. His brother, who had already told me about the sorcerers and their evil deeds, and had boasted of the power of the *grisgris*, brought him to me that I should see him and cure him. Then I said in astonishment, "I thought your *grisgris* would protect and heal him; you do not need medicine then." "Yes, give him the medicines, for you see they will comfort and will heal him." "So then you know that the *grisgris* is useless, while the medicines bring help?" The black man did not answer, but he keeps still his *grisgris*, his fetich; he trusts in it, while he appreciates our remedies. This old superstition belongs to the heathen belief of his ancestors, and he is really a heathen Mohammedan. Now as it is generally recognized that the heathen is more accessible than the Mohammedan, I am sure that if we can live in the midst of this people, still so superstitious and so heathen, we can with patience convince them, attract them, show them the folly of their credulity, and make them accept the Saviour, who destroys the idols, dethrones all the vain beliefs, because he will not accept a divided heart, and because he has enough to fill the soul and all the thought.—
From Journal des Missions Evangeliques.

DOES IT PAY?

BY MISS ELLA J. NEWTON

Missionary of the W. B. M. I. in charge of Girls' Boarding School at Foochow.

PART of the work of our college matron is to visit in the homes of the neighborhood with the girls of the Evangelistic Band. Among the interesting cases met in these visits was that of a daughter of a well-to-do cloth merchant, who gave her, when a little baby, to a friend, as the future wife of his son. She had grown up in this new home, a poorer one than her own, but somehow she had kept up the acquaintance with her father's family, and was allowed at times to visit them. This girl listened with eager interest to all she heard about the Christian schools, as well as to the Bible teaching given by the Evangelistic Band, and soon began to ask if she could not come to school. When the request first came to our ears we paid little attention to it; but again and again it was repeated, and at last we learned that she had coaxed her own father to meet her expenses, and one of our Christian men was willing to go security for her remaining with us for a term of years.

And so Seuh Gieu came to us a year and a half ago, shy, ignorant and unassuming, but with a great hunger in her heart for an education. More readily than seemed possible she fitted herself into our school life, making rapid progress both in Chinese and English. But better than all was the spirit in which she grew into the knowledge and love of Jesus.

The last Sabbath before the close of the spring term was our communion Sabbath at the Dudley Memorial Church, and Dr. Barton was to be present, —his last Sabbath in Foochow. Five of our girls, four from the college and one from the preparatory school, had expressed their wish to unite with the church. Among these was Seuh Gieu; and while her daily life left us no doubt that she loved Jesus, we questioned whether the two families concerned would be willing, and if it might not result in her being taken from school and all Christian instruction. So a trusty messenger was sent to each of the homes she represented, and we found our foolish fears were groundless. The future mother-in-law said she dared not hinder the girl, and told of the beautiful spirit she showed at home in vacation, yet refusing any part in idolatry, and trying, as far as possible, to have everything connected with it put away. Her own father's message was even more gratifying; *i. e.*, that when he granted her request to come to school it was a proof that he was not afraid of Christianity, and he wished to congratulate us that she was so soon prepared to take this step. And so the dear girl stood with her schoolmates and took the vows of God upon her. Can you think how much it means to her and to both the families concerned? Is it too much to hope that through her life and her zeal they may all be brought to know her Saviour? And, girls, do you realize that the pennies and the dollars which you have collected or earned and given, have made possible this and many other cases where the light is driving out the darkness and hastening the coming of the kingdom of God in China?

LETTER FROM LIN CHING

PERHAPS you will want to know something of how we spend our time. In the first place you must not forget that most of the first four years is supposed to be spent studying. In addition to this, Dr. Tallmon sees a few patients, has charge of the little girls' school, and has a class of little girls to teach on Sundays. Mrs. Ellis has charge of the boys' school, directs the women in their Sabbath and mid-week prayer meetings, and has a catechetical class of women preparing for admission to the church at the next "large meeting," as well as being our home maker. On Mr. Ellis falls, among other things, the treasurership of the station, the direction of the evangelistic work, and the hundred and one details that would naturally fall to his lot as the only foreign pastor.

NEEDS OF LIN CHING.—We want to put first what we have new reasons to believe is the first thing,—prayer. One of the young men said the other day: "The ordinary physical things of life one can do with the ordinary physical strength. It is when one attempts to use spiritual forces that he feels the need of connection with another Power than this world knows." We can hire people to do many things with the money you send us, but there must be something in their hearts that money alone won't put there, before they can be used of God to save souls. We can rent chapels and buy land, but the Spirit must accept these gifts before they can be used to make men see the glory of the Cross. Second, we want some of you to "come over and help us." The estimated population of this field is over three millions, in which no other Protestant missionary work is done. In Mott's *Evangelization of the World*, the request is made for one missionary for every fifty thousand. At that rate we ought to have here sixty men instead of one. The United Brethren have a field in the Philippines, with a population of two hundred thousand, to which they have sent six families; at that rate we ought to have a hundred families here instead of a single one. Third, one of the special things that we have on our mind is the fact that there is no provision for the expense of training a young man in the Union Medical College to become Dr. Tallmon's assistant. We think that we know a young man who might be fitted for this work, and we are hoping the fifty dollars a year will be forthcoming to send him. Fourth, it costs eleven cents a day to pay the expense of a preacher, and five cents more a day if he is given a donkey to help him make long tours. Fifth, it costs ten dollars a year to support a boy or girl in boarding school for a year. Sixth, a girls' school would be a great blessing. A building would cost four hundred dollars. Seventh, the fact that now there is no place in which to see patients, save as we let them come into our own rooms, makes a dispensary of some sort an absolute necessity. Nine hundred dollars would put up a permanent building. Half the amount would put up a building adequate for present needs.

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LETTER FROM LINTSINGCHOU

LINTSINGCHOU, VIA TSINGTAO, CHINA, June 16, 1907.

DEAR FRIENDS:—

You may think from the heading of this letter that we are writing from a new place, but we hasten to assure you that this is only the new official spelling of Lin Ching, and that a letter addressed either way will reach us, although the new spelling is preferable. By way of explanation it may be added that the syllable "chou," marks our city as one of the second rank, that Tsingtao is the German port of this province, Shantung.

We have written many letters these last months about the details of our daily lives, and now it is time to write about our work in general. After two months of studying at the North, the fall found us settled for the winter, three very inexperienced missionaries carrying upon our hearts a church of nearly six hundred and a parish of over three millions, living in over fifteen counties. There were visitors at various times during the year. Rev. G. W. Verity, of the American Methodist Mission, at Taf An Pu, made it a point to be with us over Sunday. That he helped us all is shown by the number of times different ones have referred to his sermons. Miss Grace Wyckoff and Miss Lyons, of Pang-Chuang, were here at Chinese New Year time, examining the little girls in their lessons, and helping in many ways with their advice. The ninth of March Rev. J. L. Barton, D.D., of the American Board Deputation, and Rev. C. A. Stanley, Jr., of Pang-Chuang, were with us. Dr. Barton's visit was an inspiration to us, and as we write to him hereafter it will be an entirely different matter from writing to the man whose broad sympathy and brotherly kindness we had not personally known.

While we have felt very keenly the loss of Pastor Chia, a strong, faithful man whom God took to be with himself, we have not been without a native pastor. The Tung-chou church loaned us Pastor Kung to help this year, and he has fitted so well into the work here, taking his place among the helpers as a brother and as a fellow-worker. Besides Pastor Kung, we have eleven native preachers, a boys' school-teacher, a student in the Theological Seminary, and seven chapel keepers.

Every field has its problems, and Lintsing is no exception. How shall the helpers be kept on fire for the saving of souls? How shall we maintain interest in the hearts of the inquirers who often come from mixed motives? Shall helpers use the personal method or the mass method in striving to reach people? Then again, how much shall the helpers be paid, use what scale of wages? They get from three dollars to five dollars a month now with an addition for traveling expenses. When the inquirers have become members, how shall they be taught in order that they may grow in the wisdom and knowledge of the Lord? How much time can the foreign pastor afford to give to lawsuits even when the case presented is one of persecution of a church member? There is a whole chapter which might be written on this subject: Christians refuse to pay assessments for repairing heathen temples, and are arrested and put in prison; a Christian wedding turns into a neighborhood fight; there is a quarrel over money contributed for the building of a chapel; intolerance on the part of Roman Catholics; placards defaming the Christian church are posted in a village, and so much time is used in investigation, and it is often hard to see how such matters can turn out to the glory of God.

There have been signs of progress. In one place the church members have increased the size of their chapel, mostly by local contributions; at another place the members have provided their own communion set. This communion set consists only of two small Japanese tin plates and two Chinese tea bowls rather nicer than they commonly use; the whole set probably not costing twenty-five cents, but it marks a movement toward church self-consciousness. The little church gathering still continues in the home of the blind peanut seller, though the community has been greatly disturbed by a murder in the family of an inquirer there. The well-built chapel at Sung An Ts'un is all paid for. At Lin Ching itself the work has been carried forward. The street chapel connected with this yard has been opened irregularly. ⁶ This spring for three months, good work has been done at the South Street Chapel. It is an item of interest to know that three of the twenty post offices in this region are in charge of men who have in the past been in the employ of the church as preachers, and who are still leaders

in their communities. Contributions come in for the general work; and about the same amount of money has been pledged for the boys' school as was raised last year. We hope that these will year by year increase. They are coming slowly to assume the local expenditures in the way of chapel care. We have twelve boys enrolled in the day school here and two in the academy at Pang-Chuang.

The physician of the Lintsing station was on her field only about three and a half months. For the most part the health of the members of the station has been very good, due no doubt to earnest and satisfactory attempts at rational living. Although advised by all that study must be the first duty, even a newly arrived woman physician is regarded by helpers and church members as bearing a paternal relation to them, and so some time had to be given to them. Three rules made upon arrival in Lintsing have been adhered to almost without exception: to send no medicine to patients who have not been examined, to make no outside calls, and to allow no medical work to interrupt study hours. Forty-two individuals have been treated, suffering with thirty-one ills, most of which belong to the realm of minor surgery. In all, two hundred and eight treatments have been given. Had there been an assistant of even partial training, not more than one third of these would have required attention from the foreign physician. Two little children of servants were seriously ill with bronchitis, and, though we agree with the older and wiser missionaries that it is dangerous to set precedents, we felt that the results justified the bringing of these little ones into our own warm rooms, for we believe that but for this care at least one of the little lives would have gone out.

The patients treated have ranged in social standing from the first military official of this region to the very poor, who have asked that they might come early in the day for their treatment, and so still be able to take their places among the hundreds who in the winter daily receive free food at the place of public distribution. Of the patients treated nearly half have been men, but since these were from among the church members, for the most part, it does not represent the proportion that may be expected in future work, though it does suggest the question whether the present physician's work should be limited to women and children, and whether Lintsing should not have a young man in training in some medical school.

There are many questions that come up to bother the new missionary physician. Shall fees be charged, and if so, how much? Shall an attempt be made to cultivate a pay practice among the rich of this city? What about the church members who lovingly mention the good old days when they say everything was free? Since the doctor had few other resources

than a case of pocket instruments and a small supply of medicines loaned by the hospital at Pang-Chuang, it will be readily seen that she has had little with which to work. Occasionally her own room, sometimes the porch, or more often the prayer-meeting room was the scene of her activities. It is surprising what riches of dressing and bandage material a ragbag may furnish when other supplies are inadequate, and what good results may be obtained from the free use of soap and hot water with vaseline as a final application. The generous gift of one hundred dollars by the Woman's Board of the Interior, and a re-arrangement of the compound giving a dispensary room, will be appreciated factors in the work of next year. Being in the city and having no hospital, the dispensary work will call for efficient evangelistic work in order to make the practice of medicine the effective arm of missionary service that we hope and pray that it shall be.

It was good in going to Lintsing to find a nucleus of women who can read some and who are earnest Christians. But while this is true of the city itself, the out-stations have not this in their favor. Lintsing has never had a single lady worker of her own on the field to do the evangelistic work for women, so it is not to be wondered that the proportion of women in the church is about one woman to eight men. Many men have heathen wives and mothers, and it is not surprising that the church member in such a home grows cold after a few years.

The little girls' school under Dr. Tallmon's care has been taught by one of the Pang-Chuang schoolgirls. Five of the eight little girls enrolled have made good progress. They have bought their own books and paid a small tuition. An effort was made by her maternal grandmother to bind the feet of one of the little girls, but her father interfered, and she returned to school with the explanation that they hadn't really meant to bind her feet, just keep them from becoming too broad. We have four girls in the girls' school at Pang-Chuang and one in the Bridgman School at Peking. The W. B. M. I. have promised a girls' school building. The five hundred dollars is the gift of the Congregational Christian Endeavorers of Michigan, and we are planning to have girls in from the out-stations to study next winter.

Regular work has been carried on here in the city on Sundays and Thursdays for the women. Dr. Tallmon has had the little girls on Sunday. The women have met to study, and many times have carried the missionaries over hard places by their prayers. One station class for women in the city was held just after the Chinese New Year, and it was good to see the way that the women took advantage of the opportunity. The most of them came regularly and spent little time in gossip. Four of these went to another and longer class at Pang-Chuang, and two of them did especially well. When

the station class was over Mrs. Ting and Miss Chang, the school-teacher, made a short trip to the East. During the twelve days they met many interested women and girls who want to enter school. For six Sundays trips were made into the country, and the Bible women found welcome everywhere. Mrs. Chang, the Bible woman, who has been so long in our employ, died in January. The woman, Mrs. Ting (Ding), taken on in her place, cannot read so well, but is energetic and earnest. We have two volunteer Bible women here in Lintsing who are very helpful.

As to the future, we are trusting that the call of the Lord shall be to "Arise, and go forward"; go forward to more earnest spiritual life on behalf of us all, native and foreigner alike; go forward to give the gospel to those who have never heard it; go forward to establish boarding schools for the Christian training of the sons and daughters of our church members; go forward to rebuild the walls so ruthlessly laid low by Boxer fury; go forward to erect the temple of God, the homes for his priests, the dispensary for the healing of both bodies and souls. Seven years have passed, and as we look over the ruined compound we are tempted to cry out, "How long, O Lord, how long?" Seven years is, we trust, the perfect number of years which in God's providence has been allotted for the desolation of Lintsing and now at its end. May the command of the Lord come, "Arise and build the waste places!"

We have already referred to the visit of Dr. Barton, Foreign Secretary of the American Board. With him at mission meeting it was our privilege to meet Dr. E. C. Moore, of Harvard Divinity School, who is Chairman of the Prudential Committee. Dr. Moore told us of the difficulties encountered in trying to "run with eight hundred thousand dollars a plant which demands a million." Dr. Barton told us "the only thing that is the matter with the American Board is its stupendous success—a success that has not been equalled by the gifts of the churches." These men told us of retrenchment past and contemplated. Among the twenty Congregational missions of the world, North China is not the only one whose forces have been depleted. To the west of us is the Shansi Mission, which had eighteen members before 1900, and which now has only seven, about the same proportion as our loss here at Lintsing. Before Boxer time there were three families here, and now only one family and a woman physician. We rejoice to know that two or three families have been appointed to Shansi.

Mentally, we realize all these things, and why the Board is talking of retrenchment; but it was only natural that we should hear with sorrow that if the work is to be cut down to the extent of reducing the number of sta-

tions in the North China Mission, it seemed to the mission that the least loss would be incurred if the Lintsing station should be merged with Pang-Chuang. We love Pang-Chuang very dearly, but it seems to us that only one station for such a large field cannot but mean less in this field. You can understand that we could not but share with our people the feeling of disappointment that we were unable to bring back to them any promise of a reopened station, and that the compound which has stood in ruins for seven years must remain so for at least another year. But soon after our return from mission meeting we welcomed a guest who made the trip by steamer and train and cart from the Shanghai conference that he might see with his own eyes the work of the Lintsing station. Rev. Samuel Greene, D.D., is a member of the Plymouth Church, of Seattle, which does so much for the Lintsing field. The visit, coming when it did, seems providential. He was with us for the week end only, but this Sunday was one of the semi-annual gatherings of the Christians. Dr. Greene was thus able to see many of the church members, to be present when thirty-eight new members came into the church, either by baptism or on probation, and to speak to them through an interpreter. Since the great fourth-month fair was at its height at this time, he could see for himself, too, as he watched the long lines of pilgrims, that the temples of China are used, and that, in this region, heathenism is by no means dead. He brought messages of love and encouragement for us and for the native Christians, and the assurance that this field is growing dearer to them, and will be increasingly in their thoughts and prayers.

From many other friends, also, have come letters which brought much of encouragement. The assurance that here and there throughout the home land are those who remember us, has been an uplift. The gifts that have come tell of loving hearts who have made our work theirs also. You will be glad to know that money for the support of the student in medical school has been provided for the first year, and we believe the money available for the native preachers and Bible women is more than ever before. For this we thank God and take courage, believing that the Lord of the harvest will soon fill our latest need—the need of reinforcements.

E. W. ELLIS, M. C. ELLIS, S. B. TALLMON (M.D.).

AN EPISTLE SENT UP TO MISS BEMENT AND OTHER LADIES

YOUR LADYSHIPS: Your servant respectfully states that in the Uong-t'ai branch of the field, from the time when Mr. Kuon Ken-se was sent there and rented a chapel up to the present date, it is only three years, and

though we cannot say that things have been very greatly flourishing, yet we do have sufficient cause for gratulation.

Before the said Mr. Kuon went there some of the gentry and merchants hated the "Teaching," while others were afraid of it. The hostility of those who hated it was due to one or two pretended Christians and their bad behavior. Those who feared, feared that there was some crafty plot concealed in the starting of a church there, and there could be no telling what misfortunes might follow. The timid saw in it a fierce tiger, and the prominent men looked upon it as an enemy. But this was all because they did not clearly understand the aim of the Way of Salvation.

But when Mr. Kuon had once come within their border, he spared not day and night to proclaim abroad with sad voice Salvation by Grace; and in the little chapel the "baby" organ helped them to hear. This he did again and again, and yet again, minding neither ridicule nor angry railing, until now in Uong-t'ai with over eight hundred families, and in the twenty to thirty surrounding villages there is not one who does not know what is the pure and true Doctrine or the Lord's Way, and reverence it. Those who had slandered it now praise it; and those who had been enemies have changed over and are friendly. Though they themselves have not yet come into the church, all their relatives and friends in the outside villages exert themselves to come to the chapel. As to the former unfruitful disciples, the false ones have lost hope (of any gain) and have scattered, while the converted ones have renounced the old and changed to the new. Although just now only twenty to thirty families have joined us, they are almost all genuine. The highest thanks be to God.

But what we now regret is that the Christians are mainly poor farmers, and such as barely have two meals a day; and hence their offerings are not much so that the church is in a destitute condition. The first thing is that they have not strength to build a "sacred hall," which is saddest of all. But thanks be to God we have been recipients of favor from yourself and other ladies whose hearts are plump full of love, so that Uong-t'ai has been helped with much money, and the Christians have attained to a large house which comes out on the street, and is six rooms wide and five partitions deep, or about sixty-seven feet each way, and also empty land over one hundred and ten feet each way. The cost of this was put at three hundred dollars, silver; but the seller was willing to contribute over one hundred dollars of this amount.

But how came it to be so cheap as this? It was the Lord's will. The house had been very much out of repair, and it had been bought by a rich man who paid over three hundred dollars, silver, for it, and then inclosed

all the premises with a wall at a cost of more than three hundred dollars more. But, alas, before they got round to repairing the rooms and partitions, while working on a door in the wall, one of the masons by mischance fell to the ground and died. Then no one dared to live in the house, and the owner was glad to sell it cheap to the church, and was also willing to help with the gift of one hundred dollars, silver. We also obtained that Miss Bement and the other ladies were moved to help. Had we failed of either one of these two things, nothing could have been done. Hence the Uong-t'ai Christians on the one hand cannot refrain from ceaseless thanksgiving in prayer to God, and on the other hand to unendingly thank the ladies. And when the fruits of the Uong-t'ai Church are offered up fresh to God, it will all be because of what the ladies have given. Your love has also moved Mr. Kuon more earnestly to exert himself in proclaiming the Lord's Way at all times, and never fail of due response to your love for Uong-t'ai. We also beg that you and your friends will pray untiringly day and night for the Uong-t'ai branch that month by month and day by day it may extend and prevail.

But, alas, the harvest is great, the laborers few. Mr. Kuon, one man, cannot cover the whole ground, and countless souls are perishing daily. It is a shame that the Board cannot supply a large fund, and each chapel must reach out ten and fifteen miles, yes, and even twenty-five and thirty miles. Yet there is only one man to a chapel, and we cannot have two, just like Uong-t'ai, which is so destitute. We hope the ladies will offer up in our behalf prayers and thanksgiving.

The respectful writer of this epistle, in behalf of the Uong-t'ai branch, Mr. Kuon and all the Christians, with low-bowed head humbly thank you, and invites upon you the peace of the Way and all rare grace. *Finis.*

PASTOR DIONG.

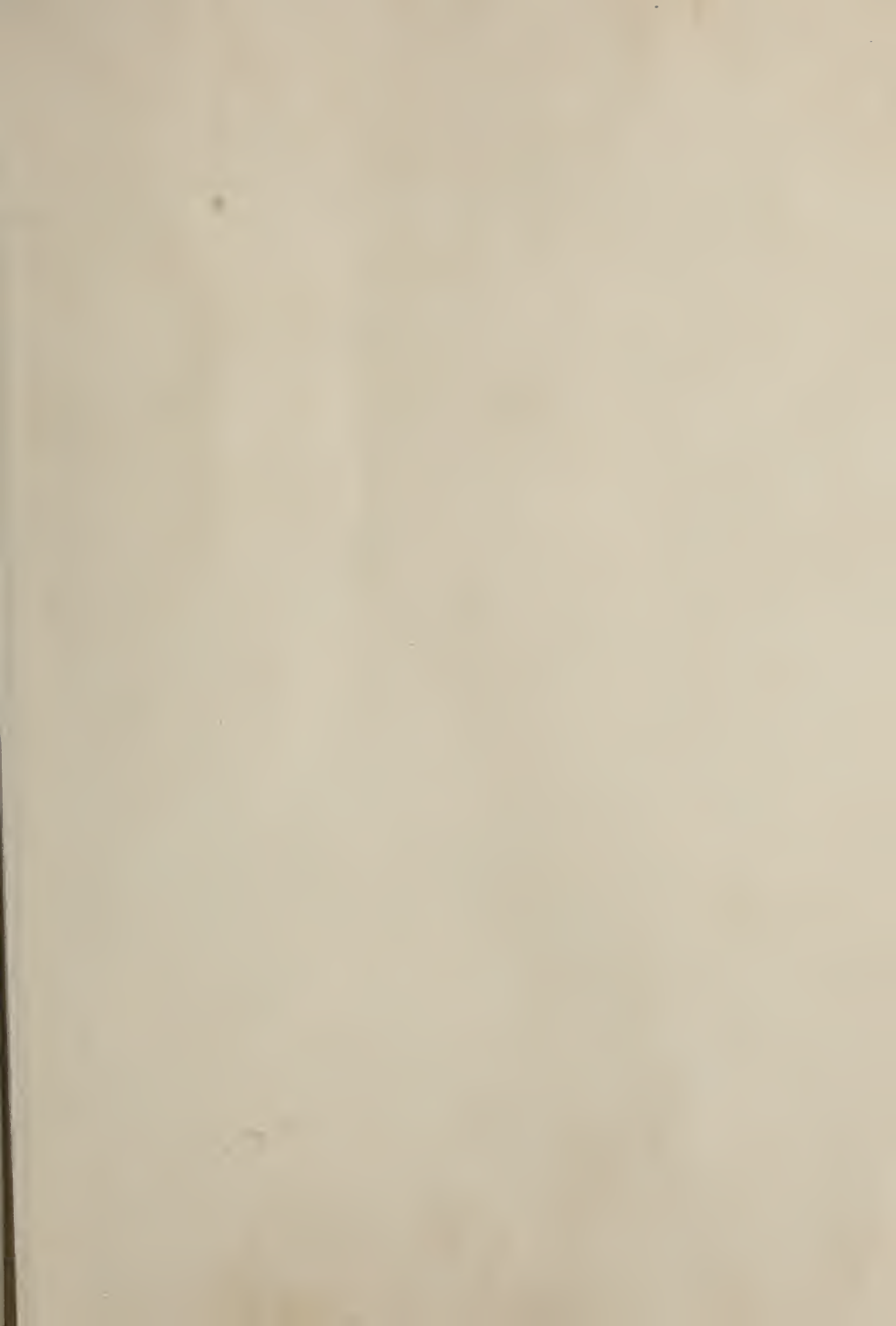
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RECEIPTS FROM AUGUST 10, TO SEPTEMBER 10, 1907

COLORADO	60 76	MISCELLANEOUS	4 50
ILLINOIS	1,354 33	Receipts for the month	\$3,803 05
INDIANA	1 00	Previously acknowledged, corrected	54,577 38
IOWA	501 29	Total since October, 1906	\$58,380 43
KANSAS	220 70		
MICHIGAN	176 12	ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MINNESOTA	157 75	Receipts for the month	\$46 00
MISSOURI	111 52	Previously acknowledged	1,655 86
NEBRASKA	108 18	Total since October, 1906	\$1,701 86
OHIO	650 00		
SOUTH DAKOTA	114 55		
WISCONSIN	281 88		
GEORGIA	25 00		
LOUISIANA	10 00		
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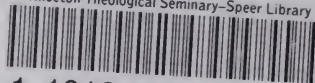
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